

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness, and Formalism.

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By  
Evangelist John R. Rice

(As broadcast on THE VOICE OF REVIVAL BROADCAST, Nation-wide, February 7, 1960.)

Your attention is called to Mark, chapter 10, verses 46-52. This is the thrilling story of blind Bartimaeus and how he came to Jesus, and was healed and saved.

"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."—Mark 10:46-52.

That is a wonderful, beautiful story. It is beautiful because it is true and because it is a story of a man with a life ruined and frustrated, who got help and salvation. The man could not support his family, couldn't see, couldn't work. He was a beggar whom the Lord instantly made into saved, useful man. Not only did the Lord make him to see, but saved him also. In Luke, chapter 18, two little details are told there that add to this story: "Jesus of Nazareth passeth by," they told Bartimaeus. When Bartimaeus came to Jesus, Jesus said, "Thy faith hath saved thee, go in peace."

So we know that not only was Bartimaeus' blindness healed, but his sins were forgiven. Jesus said, "Thy faith hath saved thee."

Now as I call your attention to this story I hope God will make it a good example of how a poor sinner came to Jesus and was saved.

This week I was very much impressed when a good letter came from a man who said, "I got down on my knees in my lonely little room, and confessed to God what a miserable, poor sinner I was and asked Him to have mercy on my poor soul." Isn't that a good way to come to God?

So this is the case of blind Bartimaeus. First of all, you see Jesus going up to Jerusalem for the passover season. This is His last trip this way. He preaches in the courts of the temple. His evenings, I suppose, are spent at the home of Mary, Martha, and Lazarus in Bethany, but He comes in every day. There He is arrested and tried and crucified. This is the last time Jesus in the flesh will walk this road by Jericho, the last time blind Bartimaeus will ever hear the rustle of the crowd, the murmur of voices, the excitement. With a tangling in his blood he will say, "Who is it?" They will answer, "Jesus of Nazareth passeth by." This is his last chance. Oh, I am so glad he took his opportunity!

A great crowd surrounded Jesus as He walked and preached along the way. That is not the way most preachers do. We ought to preach

in the market place, in the stores, in jails, on the streets. Wherever we see people, we ought to talk to them about the Lord. So it was with Jesus.

## Bartimaeus Was Blind

Consider this poor sinner Bartimaeus. The name Bartimaeus (Continued on page 8)

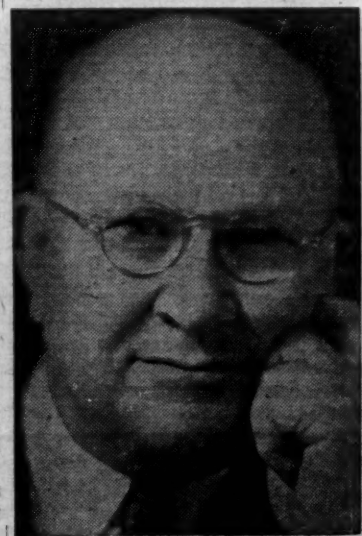
## CATHOLICISM OR PROTESTANTISM

Should Protestantism Be Liquidated?

By the late Dr. H. A. Ironside,  
Long pastor, Moody Church, Chicago

(Sermon preached Sunday night, March 13, 1944, at Moody Memorial Church, Chicago. Stenographically reported for THE SWORD OF THE LORD.)

Recently, I saw stated in a Roman Catholic periodical that it would hasten peace and make for a more settled order of society if Protestantism were liquidated.



Dr. H. A. Ironside

Practically all of our present international troubles were traced back to Martin Luther and the Reformation. I want to ask you to look with me into this question and see if the Romanist was right in his contention.

Let us read from the second chapter of the Epistle to the Galatians, beginning with verse 11:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."

"And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the man-

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Prize-Winning Sermon in Sword  
Evangelistic Sermon Contest

## TREASURE OR TROUBLE?

By Rev. Hugh F. Pyle  
1116 W. 11th Street  
Panama City, Florida

"In the house of the righteous is much treasure: but in the revenues of the wicked is trouble."—Prov. 15:6.

What is more fascinating than buried treasure? No one misses reading *Treasure Island* when he is growing up. Everyone has dreamed, at one time or another, of finding a treasure!

Your dream can come true! Here is the wisdom of Solomon (and more important, the Word of God): "In the house of the righteous is much treasure!" Oh, it would be easy to interest sinners in salvation if they could be persuaded to realize that "in the house of the righteous is much treasure!"

It is true! This "much treasure" can be yours—for time and eternity!

Notice the text: "In the house..." This brings the matter right down to where we live! You can have this treasure right where you are—right where you live.

But this treasure is in the house of the *righteous*! This is important, for the Bible teaches that by nature we are all *unrighteous*! By nature we are "children of wrath" (Eph. 2:3b). "All our righteousnesses are as filthy rags" (Isa. 64:6). Concerning unsaved people the Bible says, "There is none righteous, no, not one" (Rom. 3:10). So to have this treasure one must be *made* righteous. This is exactly what happens when a man receives Jesus Christ

as Saviour and Lord! For He was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

The text declares: "In the house of the righteous is much treasure!" Not little, but much! Who would not be interested in this? Why, "... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Much treasure! More than you've dreamed of. More than this poor world could imagine!

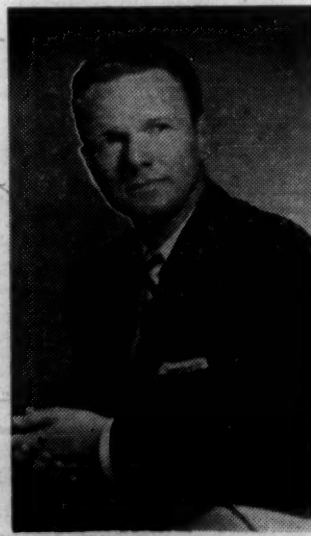
And it's right at your finger tips. No studying maps, no perilous voyage, no battling pirates to contest your findings! "Much treasure"—and it's as near as your heart and your mouth! "The word is nigh thee, even in thy mouth, and in thy heart" (Rom. 10:8), and Paul continues, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

### I. TREASURES OF THE RIGHTEOUS

Let us investigate the treasure. The spade of inquiry hits the chest. Knock the dirt off. Outwardly it doesn't look like much at first glance. Insert the key, listen to the creaking lid. The dust settles, and oh, the breathtaking beauty of it all! Flashing gems! Rubies red like the blood of life! Emeralds greener than fertile pastures! Beryl stones blue as the azure sky. Amethyst purple as the royalty of the Deity who made them. Diamonds more lustrous than snow-clad branches sparkling in the sunshine!

Oh, such treasure! And it fills the house — "in the house of the righteous is much treasure." We are surrounded by them. We revel in them. We are clad with them. We see their reflected beauty in the flash of a smile, in the sparkle of the eye, in the warmth of love, in the generosity of the heart, in the radiance of life itself! "All things are yours" (I Cor. 3:21b). Treasure! Much treasure!

What is this precious jewel?



Rev. Hugh Pyle

### The Treasure of Peace!

Peace with God, without which peace there can be no other! "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Man is at enmity with God and can never have peace until he is reconciled. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1:20).

Not only does the newly reconciled child of God find peace with God but he then is able to be at peace with man. No longer does war rage in his bosom. "The old-time religion makes you love

(Continued on page 6)

## INCIDENTS and Illustrations



By  
Evangelist Robert L. Sumner  
Contributing Editor

### A Date With Death

"It is incredible, fantastic. I still cannot believe it happened"; so said Nicholas Kallas about the demise of his 77-year-old bachelor uncle, Mike Hazas. The uncle, a native of Sparta, Greece, but for the last quarter of a century a resident and businessman of Bucyrus, Ohio, wrote his nephew in Michigan that he wanted to see him and his three children at Christmastime.

Kallas bundled up his children and with his wife and mother drove to Ohio the day after Christmas. He described the weird details in the events that followed with the words: "Uncle Mike first took us to the cemetery. He showed us a headstone with his name on it. Then he took us to a funeral home and explained that he had made all the arrangements."

"Then he took us to his one-room basement apartment. Here, he began to distribute all the things he owned. He instructed me to give his clothes to a brother-in-law and he told me to take the canned goods from the shelves."

"He handed me his will, which was dated December 22, and he gave me a pair of shoe brushes, saying: 'This is to shine your shoes with.'"

"But Uncle Mike," I protested, "you may need these things yourself."

"He replied: 'I won't need anything any more.' And with those words Uncle Mike dropped dead." A doctor's examination showed Hazas died of a heart attack.

Such phenomena is difficult to explain although in some rare instances, as in the cases of Elijah, Aaron, and Moses, God seems to give advance notice of approaching death. That was true with Will Rice, father of Dr. John Rice and Dr. Bill Rice.

However, with the overwhelming majority of us, death comes without announcement or fanfare. The only thing certain is that it is coming for us all, saved and

(Continued on page 5)



# Fuller Dean Lindsell Defends Carnell Book

By Urgent Request of Dr. Lindsell, Dean of the Faculty at Fuller Seminary, We Publish His Letter Defending Dr. Carnell's Book, "The Case for Orthodox Theology"

By the Editor

On October 30 we published a review in THE SWORD OF THE LORD of Dr. Carnell's book, *The Case for Orthodox Theology*. The title was, "Fuller Seminary's Carnell Sneers at Fundamentalism." That extended, factual, documented review had six subheads showing where Dr. Carnell had departed from the historic fundamentalist position.

1. "Says All Parts of Bible Not Equally Inspired: Attacks Warfield, Hodge, etc. on Inspiration"
2. "Teaches Organic Evolution—Genetic Derivation of One Order of Species of Living Beings From Another"
3. "Repudiates Premillennial Truth for Reformed Doctrine and Amillennialism"
4. "Sneers at Those Who Oppose Hollywood Movies, Dance, Alcoholic Drink, and R.S.V. Translation"
5. "Says It Is a Sin to Leave Major Denominations Over Modernism: Names Machen as Bad Example"
6. "Says the Greatest Perils of Orthodoxy Are Fundamentalism, Dispensationalism, and Separatism"

Dr. Lindsell and Dr. Charles Fuller wrote letters attacking this editor, but neither dealt with the documentation, the proof in actual quotations again and again, that Dr. Carnell attacked fundamentalism, and did not really give the case for orthodox theology.

In the January 1 issue of THE SWORD OF THE LORD I quoted extensively from Dr. Lindsell's letter, spoke sadly of his name-calling (and Dr. Fuller's), and at his failure to deal with the bad statements in Dr. Carnell's book.

I suggested that the book be presented to a panel of trusted Christian scholars to decide whether the book was wrong as I had pictured it in THE SWORD OF THE LORD. If I was wrong on any one of seven major charges, according to the decision of this panel of scholars impartially chosen to please Fuller Seminary, I would publicly apologize on the front page of THE SWORD. But if the panel of scholars should agree that my estimate of the book and the charges against Dr. Carnell's statements were true in as many as five out of seven of the major matters we found wrong with the book, then Dr. Carnell would resign and Fuller Seminary would publicly apologize for the book.

And I insisted that the panel of Christian scholars could be selected in any impartial way pleasing to Fuller Seminary and I would abide by their decision.

Dr. Lindsell in his letter of November 30 had said, "Now Dr. Rice, are you willing to print this letter in THE SWORD OF THE LORD so that people you have misinformed may be aware of some of the errors which you have propagated through your paper which you allege to be written to glorify God and to further the truth?" I promised to publish the letter later.

Then another letter came from Dr. Lindsell dated December 30 and he said, "Two things are obvious. 1. You initiated this controversy by your accusations against Dr. Carnell in a public article. 2. You have not acceded to my request to publish my letter in full in THE SWORD OF THE LORD. You have selected portions of that letter out of context and thus have distorted the facts." We did not originate the controversy but only defended fundamentalists against a bitter attack. We did not quote out of context. That is a poor answer to an honest man.

Now we give Dr. Lindsell's letter of November 30 in full as he requests. We apologize for taking the time of readers, since Dr. Lindsell does not deal factually with the bad statements in Dr. Carnell's book, but we think it only fair to him and Fuller Seminary that his statement should be published in full, as he requests. We fear, however, readers will think less of Fuller Seminary when they read it.

We will put in some comments, but put them in a different type so that every reader can see at a glance Dr. Lindsell's letter and that we are publishing every word of it.

Again we say if Dr. Lindsell and Dr. Fuller and Fuller Seminary want the public to know what Dr. Carnell's book really teaches, they should be glad to help select an impartial jury of trusted Christian scholars who will pass judgment on the book as to whether it is truly orthodox and

represents the orthodox theology, or whether or not my review of the book is factual and the book does really not represent the Christians who support Fuller Seminary and that the book does not really represent the Fuller Seminary statement of faith.

## Dr. Lindsell's Letter

OFFICE OF DEAN OF THE FACULTY  
FULLER THEOLOGICAL SEMINARY,  
185 NORTH OAKLAND AVENUE,  
PASADENA, CALIFORNIA

November 30, 1959

"Dr. John R. Rice  
Sword of the Lord  
Wheaton, Illinois

"Dear Dr. Rice:  
"Our school has received several letters from people who have asked whether your article 'Fuller Seminary's Carnell Sneers at Fundamentalism' is accurate. We have had to reply that indeed your article is most inaccurate and it reflects a gross inability on your part to understand what was written or to be fair to the author.

"If what you said in your article were true, Dr. Carnell could no longer remain on the faculty of this institution. For your information I am enclosing a copy of our doctrinal statement which Dr. Carnell and every member of this faculty signs each year. Dr. Carnell has this year reaffirmed his adherence to this doctrinal statement."

Editor's note: Please note the language, "... Your article is most inaccurate and it reflects a gross inability on your part to understand what was written or to be fair to the author." Dr. Fuller had written friends November 24, 1959, about THE SWORD OF THE LORD review of Carnell's book, "It is unfortunate that some of these brethren have set themselves to find fault, even going so far as to lift statements out of their context to prove their point. Actually they have credited to Dr. Carnell statements which he is quoting from liberals." Of course, Dr. Fuller never expected that letter to come to my eyes or to the public.

Please note in the next paragraph of Dr. Lindsell's letter the words "... It is irresponsible journalism of the most vicious sort." But Dr. Lindsell wants that bitter, slanderous language published, and so we continue.

"I would like to point out some marvelous inconsistencies in your article. You exalt Warfield, Hodge and Machen as great defenders of the Christian faith. At the same time you condemn Dr. Carnell in your third point stating that he rejects premillennial truth for reformed doctrine and amillennialism. Surely you could not have written as you did without possessing the facts in the case. If you did write without having the facts in the case, it is irresponsible journalism of the most vicious sort. Anybody who knows anything about theology knows that Warfield, Hodge and Machen believed and propagated Reformed Doctrine for which you criticize Carnell.

"Moreover, anyone who knows anything about theology knows that Warfield and Machen were amillennialists and that Hodge was a post-millennialist. Moreover, anyone who knows anything about the history of Machen's separation from the Presbyterian Church and the further schism occurred when McIntire of the Christian Beacon et al. withdrew and founded Faith Seminary, knows that Dr. Machen did not believe in separation as you and I understand it. He taught a doctrine of Christian liberty by which he advocated the right of Christians to use alcohol, etc."

Editor's note: Yes, it is true that Warfield, Hodge, and Machen believed in Reformed Doctrine. They were old-line Presbyterians. They never claimed to be anything else. They were amillennial and postmillennial, as they claimed to be. But they never signed a premillennial statement of faith as Dr. Carnell and Dr. Lindsell sign at Fuller Seminary. They never sought directly the support of independent, fundamental people on the basis of premillennial truth. Fuller Seminary does.

It is also true that they did not necessarily understand separation from worldliness as I do, but they did not seek the support primarily of fundamentalist people who have the fundamentalist position on separation from worldliness, such as Fuller Seminary seeks.

But Warfield, Hodge, and Machen were out-and-out for the

(Continued on page 4)



## Editor's Notes

God put a holy resolve into my heart at the new year's time. I waited on God and I thought of all His blessings, and I was more impressed than ever when I remembered that sometime during 1959 we passed the twenty million mark of my books and pamphlets distributed throughout the world! And I thought that not all I could do for God, but more, what I ought to ask God to do for me, would please Him this year.

So I made a holy resolve to try to get out the Gospel further, to reach more people with the Gospel in Christian literature, and in the nation-wide "Voice of Revival" broadcast, and in preaching the Gospel than ever before.

So we will soon be announcing a remarkable offer to get out more books far and wide. And you will be looking for it and I hope you will pray.

## Ukrainian Baptist Mission at Belden Avenue Baptist Church, Chicago, February 11

An annual meeting of Ukrainian Baptist Mission will be held on Thursday night, February 11, at 7:30 p. m. at the Belden Avenue Baptist Church, 2309 North Halsted Street, Chicago. This editor is to be a guest speaker. The director, Rev. Stephen Nischik will preside. There will be a special music by Ukrainian Baptists and an interesting program, with some girls dressed in the distinctive garb of these Southern European people, many of whom are now in Canada and in the United States and in South America.

Services are at 7:30, and the public is invited.

## Other Engagements of the Editor

On Tuesday, February 9, I will be speaking in an all-day Bible conference at Chariton, Iowa, with fundamental churches of the area combining at the Chariton Bible Church.

Saturday night, February 13, I will speak at the Kankakee Youth for Christ.

February 21-28, I will be preaching in an eight-day revival campaign with the Wilawood Baptist Church, Mesquite, Texas, Brother Hopkins, pastor, and hope to meet there hundreds of friends of the Dallas and mid-Texas area.

## Blessed by THE SWORD

We enjoyed a nice letter from Brother D. E. Kimble in the graduate school of religion at Bob Jones University. When he was in the navy, someone in the air force sent him THE SWORD OF THE LORD. He recommended it to others and writes to tell of many blessings, "Because of this my brother-in-law was reclaimed from a backslidden life to a fine Christian gentleman, when he read THE SWORD. Also because of THE SWORD I was able to recommend that a church in Indiana write you about an evangelist to hold revival services for them. Brother Himes was able to go and the people told me it was the best spiritual revival that the church had ever had." Then THE SWORD helped him to attend Bob Jones University where he met the "lovely young lady who is now my wife," he says.

We are glad to hear many good reports of Evangelist Charles A. Himes' ministry. He is a strong Bible preacher, earnest, thoroughly sound, sacrificial. He is a graduate of Wheaton College and has had a blessed year in full-time revival work during 1959, with many saved! He may be addressed at 801 College Avenue, Wheaton, Illinois.

## Be Sure to Read "Dr. Bob Jones Says"

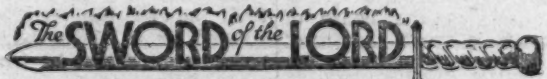
This editor is on the board of trustees of Bob Jones University, and I count it a great privilege to have some part in the culture, the leadership training, the strong spiritual impact and evangelistic emphasis of that great school, "The World's Most Unusual University." You will be glad to read in this issue the page of advertisement in which Dr. Jones, Sr., pleads with students and alumni to be true to the great Christian standards upheld by the University and to which they are pledged.

May God raise up more Christian schools to be true to Christ and the Bible and to send out Spirit-filled soul winners, men and women of character and loyalty trained for great usefulness.

## The Land of Beginning Again

I wandered along in the shadowy way,  
With my soul sad and weary with pain,  
In search of a land—a beautiful land—  
Called "The Land of Beginning Again."  
I asked at an inn that stood hard by the road,  
And the keeper said never a word,  
But pointed the way to the Mountains of Care,  
And The Valley of Hope Deferred.  
I journeyed my feet to the Canyons of Toil,  
And down through the lowlands of grief;  
I halted a moment and leant on my staff  
By the side of a rock, for relief.  
A fellow wayfarer came near me and I  
Addressed myself to him and said:  
"Canst tell me the way to Beginning Again?"  
He spake not, but pointed ahead.  
I came to the place where the Shadows convene,  
Where the Past and the Present now stand  
In solemn concourse, and where Memory lives  
With Grief, in a desolate land.  
I asked of a travel-worn shade at my side,  
The way to Beginning Again;  
He answered me not, but he pointed ahead,  
With a look of sad sorrow and pain.  
"Shall I ever behold the fair land that I seek?"  
I mused, as I journeyed along.  
Then heard I a whisper that thrilled me within,  
Like the notes of a wonderful song;  
"This is The Land of Beginning Again;  
Behold how its beauties inspire!"  
I looked and the morning was spreading its light,  
And filling the vale with its fire.  
The shadows were gone, and the dark canyon road  
Was ablaze with a radiant light;  
My sullen companions were vanished away,  
And gone were the fears of the night.  
'Twas Christ that had whispered my sad soul within,  
With words like a wondrous refrain;  
And lo, He had transformed the Present and Past  
To the Land of Beginning Again.

—Wm. Burton McCafferty



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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# DR. BOB JONES SAYS

**Dr. Bob Jones, Sr., the Founder of Bob Jones University, Makes Special Appeal to the Alumni of the University to Continue to Stand by the Creed Upon Which the University Was Founded and to Co-operate With the Institution Through the Years to Come in the Carrying Out of the Intentions of the Founder.**

Dear "Boys and Girls":

I am enclosing a very interesting release which I hope each of you will get alone and read quietly, thoughtfully, and prayerfully.

There has been such a deterioration in the last two or three years in old-time Bible orthodoxy; and a number of institutions that in former days stood true, just like Bob Jones University is standing true, have become anemic and are no longer fighting bases of old-time, Bible-believing, orthodox Christianity.

Under the charter and by-laws of Bob Jones University, this institution can be kept true to the creed and the purposes of the founder as long as the laws of the United States Government are in effect. I am glad to tell you that it is my sincere opinion that we have had on Bob Jones University campus, so far this school year, the finest Christian spirit and Christian co-operation we have ever had. I could go into detail and tell you just what I mean. God is with us. He called this school into existence to stand the test of this day, and we are not going to fail our Lord. We have now between 250 and 300 more students than we had last year, though we have never had as much satanic opposition on the part of modernists and religious liberals and those who are supposed to be orthodox but who are compromising with those who do not believe the Bible is the Word of God.

First: We are calling on you "boys and girls" who are true in your heart to the Bible principles upon which Bob Jones University was founded to start a real praying campaign for the institution.

Second: From time to time we are going to expand to make room for more students if we find that is the way the Lord is leading. We are going to need financial help. If you have some of the Lord's money and you are true to the things for which Bob Jones University stands, you can invest some of this money in the work of the institution. If you have friends who believe in the "old-time religion and the absolute authority of the Bible," and if these friends have some of the Lord's money, you can ask them to make some investment.

Third: We are asking our own Bob Jones University "boys and girls" to keep their eyes open for the right kind of students—we mean students who can be trained for real Christian leadership. There is no educational institution in the world where young people can get as many good things wrapped up in one bundle as they can get at Bob Jones University.

Our graduates are in all the states and on many foreign mission fields, and most of them are true. A few of them are not standing as they should, but this is only a small minority.

We are sure as long as Bob, Jr., and the other executives associated with him are here that the school is going to stand, but it will not be a great many years before most of these executives will be old men. We are going to keep the school true so your children and your grandchildren and your great grandchildren will have a safe, sound, uncompromising, orthodox, evangelistic, educational institution to attend in the years to come.

We are always glad to hear from our "boys and girls." God bless you every one.

Sincerely yours,  
Bob Jones  
Founder and Chairman of the Board of Trustees

BJ:khn

## Bob Jones University Object and Creed

We now quote from the charter of the University:

"The general nature and object of the corporation shall be to conduct an institution of learning for the general education of youth in the essentials of culture and in the arts and sciences, giving special emphasis to the Christian religion and the ethics revealed in the Holy Scriptures, combating all atheistic, agnostic, pagan, and so-called scientific adulterations of the Gospel, unqualifiedly affirming and teaching the inspiration of the Bible (both Old and New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God."

## The Pledge Which B.J.U. Graduates Sign

Under a statement of the creed, at graduation, B. J. U. graduates sign this pledge:

"I believe in the inspiration of the Bible, both the Old and New Testaments; the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God.

"The above Creed I wholeheartedly believe, and, should the policy and conduct of the University ever, in my lifetime, deviate, in the slightest particular, from the letter or spirit of this Creed, I hereby pledge myself to exert all my influence to effect a change in conditions; failing which, I will resort to such legal measures as the courts may offer, to the end that the institution may be kept true to the University Creed and the original intention of the founder."

We have quoted above the nature and object of the charter and bylaws of Bob Jones University, a nonprofit corporation. We have also quoted above a statement which, as far as I know, all the Bob Jones University graduates have signed.

Note the second paragraph of the statement which the graduating seniors signed. They pledge that if necessary they will, "... resort to such legal measures as the courts may offer, to the end that the institution may be kept true to the University Creed and the original intentions of the founder." Since I am the founder of Bob Jones University and know what my "original intentions" were, I have decided to commit to writing these intentions so there can never be any question in the years to come, if the Lord tarries.



Dr. Bob Jones, Sr.

## Founded to Give Special Emphasis to the Christian Religion and Ethics as Found in the Bible

"The general nature and object of the corporation shall be to conduct an institution of learning for the general education of youth in the essentials of culture and in the arts and sciences..." Under the charter and bylaws, we can operate a junior college, a high school, a university, a graduate school, or any other kind of school as long as we educate youth in the essentials of culture and in the arts and sciences.

You will also note that the University was founded to give "... special emphasis to the Christian religion..." I had been an evangelist for about thirty years when I founded Bob Jones University; and all I knew then and all I know now about the Christian religion or about the Lord Jesus Christ is what the Bible says. So when we said, "... giving special emphasis to the Christian religion..." we meant the Christian religion as it is set forth in the Word of God.

You will note that we are to give special emphasis not only to the Christian religion but also to "... the ethics revealed in the Holy Scriptures..." Ethics have to do with conduct. The students who have attended Bob Jones University through the years have heard me say over and over again that it is not right to do wrong even to get a chance to do right. It is not right to violate some of the Scripture even to get an opportunity to preach some of the Scripture. The ethics of the Bible are just as inspired as the doctrines of the Bible. The greatest issue that orthodox, Bible-believing Christians face in the compromising, ecumenical evangelistic movement and other such type religious movements is the violation of the "... ethics revealed in the Holy Scriptures..." Bob Jones University was founded to give "... special emphasis to the Christian religion and to the ethics revealed in the Holy Scriptures..."

Remember, the institution was not founded just to teach students to give special emphasis to the Christian religion and the ethics revealed in the Holy Scriptures; but the institution as an institution was founded to give special emphasis to the Christian religion and to the ethics revealed in the Holy Scriptures. The institution as an institution is committed to this task and this responsibility.

## Founding Charter Obligates B.J.U. to Combat Any Enemy of the Bible

"... combating all atheistic, agnostic, pagan and so-called scientific adulterations of the Gospel

... "When I founded Bob Jones University thirty-three years ago, propaganda was being put out to the effect that the greatest need was a positive proclamation of the Bible message. Bob Jones University was founded not only to give a positive emphasis but also to combat any attack of any kind that would tend to dilute the message of the Bible or adulterate the Gospel, which is a part of the Word of God. Bob Jones University was not founded just to be for something. It was founded to be against something. It was founded not just to proclaim the Word of God as the Word of God but also to use the Word of God as a sword, not only for defense but also for attack. Bob Jones University was founded to be a fighting base. We founded the institution not only to teach young people to combat any attack on the Word of God but to keep on keeping on combating any attack made either by ecclesiasticism, institutions, or individuals on God's Holy Word.

"... unqualifiedly affirming and teaching the inspiration of the Bible (both Old and New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God." Before founding Bob Jones University, I had learned in my evangelistic experience that there were a few fundamental truths that all Bible-believing Christians accept. These fundamental truths are stated in the words just quoted from the Bob Jones University charter. Let us notice the purpose in connection with these doctrines:

## Fundamental Doctrines B.J.U. Is Obligated to Affirm and Teach

"... unqualifiedly affirming and teaching the inspiration of the Bible (both Old and New Testaments)..." By inspiration we mean verbal inspiration in the original languages. We have preached all our lives that the Bible was given to us not in the words which human wisdom teaches but which the Holy Spirit teaches. This means that the Holy Spirit directed in the selection of the words in the vocabulary of each writer. Let me say it again. We founded Bob Jones University to affirm and teach the verbal inspiration of the Bible in the original languages.

"... the creation of man by the direct act of God..." We founded Bob Jones University to combat the Darwinian theory and all other theories of the origin of man which conflict with the Genesis account that man was created by a direct act of God.

"... the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God..." When we founded Bob Jones University, some people were saying that it did not matter whether Jesus was born of a virgin or not. We founded this institution to emphasize and teach the virgin birth of the Lord Jesus Christ. There is nothing clearer in the Scriptures than the details given concerning the virgin birth of our Lord. In my evangelistic ministry through the years, we emphasized the fact that Jesus Christ was God manifest in the flesh. If He was not God, He was not a good man. If He was not God, He was a blasphemer because He claimed to be God.

"... His vicarious atonement for the sins of mankind by the

shedding of His blood on the Cross..." When we founded Bob Jones University, there was a movement making some headway in America against the vicarious blood atonement; and even some preachers were saying, "We do not believe in a slaughterhouse religion." Bob Jones University was founded to teach and emphasize and propagate the glorious doctrine of the vicarious atonement which the Lord Jesus Christ made for the sins of mankind by the shedding of His blood on the Cross.

"... the resurrection of His body from the tomb..." The bodily resurrection of the Lord Jesus Christ is clearly set forth in Scripture. When He arose from the dead, He had a body of flesh and bone. When He arose from the dead, He had a body into which He could take food, a body that men could touch; and He declared Himself that a spirit does not have flesh and bone as He had.

"... His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God." These words, in view of the other parts of the charter, need no explanation. Jesus made it clear that if a man is not born again, he cannot see the Kingdom of God. The Bible makes it clear that we are children of God by faith in Jesus Christ, and no man has any right to call God Father unless he is born again.

I learned from my wide evangelistic experience before ever founding Bob Jones University that it takes evangelistic unction to make orthodoxy function; so I founded Bob Jones University as an uncompromising, orthodox, Bible-believing, soul-winning, evangelistic base of testimony.

Bylaws may be amended to make more effective the purpose for which Bob Jones University was founded; but the charter says, "The basic principles of all bylaws or rules and regulations of Bob Jones University shall be the fundamental truths embodied in the University creed as perpetuated in the charter of the institution..." The charter also says, "All resolutions, motions, and actions of the Board of Trustees of the University and the Executive Committee shall be construed and interpreted in the light of this creed. All resolutions, motions, or actions by the Board of Trustees, the Executive Committee, the faculty, or any officer or agent of the University which are contrary to the fundamental principles set forth in the creed are hereby declared to be null and void."

We are recommending to the Executive Committee of the Board of Trustees that this statement, which is being notarized, be written into the minutes; and we are sending this statement to all our Bob Jones University graduates whose names and addresses we have.

God has blessed the institution and prospered it through the years; and we believe with all our heart that He called this school into existence as an uncompromising base of testimony for this day and for the days that lie ahead. I have no concern about Bob Jones University not being true as long as the present executives are here; but these present executives will not be here a great many years. Time marches on, and fifty years in the life of a school is a short period of time. So we are appealing especially to our graduates, if the Lord tarries, to live up to the pledge made when they signed the statement which has been quoted in this release.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.  
(Advertisement)

"Jesus knowing that the Father had given all things into His hands... took a towel..." He washed the disciples' feet. He could have taken a throne, or a scepter, or a crown; but He took a towel. He did not have to take a towel. Love always does what it does not have to do. Men do not have to go to foreign fields and become missionaries. Love sends them there. Paul did not have to go to prison and spend nights in dark dungeons with a bleeding back and with his feet in stocks. Love sent him there. A mother does not have to watch by her baby through long days and weary nights, but love makes her do it. Yes, love always does what it does not have to do; yet love has to do what it does not have to because it is love.

—Dr. Bob Jones, Sr.



# Kids KORNER

By Aunt Mary

Dear Sword-Bearers:

Are you enjoying the stories from *Bird Life in Wington*? I think that as you read them every week you may learn more of the Bible, and surely more of how a Christian should live. Pastor Penguin and Mr. Mockingbird, Mr. Buzzard and the others are either good or bad examples and one can learn by reading about them.

And have you begun to memorize Matthew 28 so you will know it when the Easter season arrives? Most Sunday School superintendents would be delighted to have a child, or a class quote that chapter in Sunday School on Easter Sunday, and perhaps planning to quote it publicly would make you want to learn it well. Will you write me a letter if you plan to say it for your class or department?

Today I want to remind you to be a witness for Christ to your friends. Jesus said in Acts 1:8, "Ye shall be witnesses unto me." A witness tells what he knows. Some friend may never hear how Jesus loved him so much that He died on the cross for him if you don't tell him.

You say, "How can I tell others about Jesus?" You may be too bashful at first to bring up the subject, so you might first simply invite your friends to go to Sunday School with you. Or perhaps there is a Bible Club in your neighborhood where the teacher tells how one can be saved. Any time there is a revival in your church you have a special opportunity to reach your friends for Christ. Then at a Good News club, or Sunday School or the revival, when an invitation is given to

accept Christ as Saviour, you might encourage your friend to trust Him, or offer to go forward with him. Often a child will trust Christ because a friend has said, "I am saved and am so happy about it I want you to be, too."

I remember that once during a revival we had children's meetings every afternoon after school. In one meeting several children confessed Christ as Saviour. As I talked to two little girls who said they wanted to come to the Lord Jesus I taught them the Scripture, "Him that cometh to me I will in no wise cast out" (John 6:37), and explained its meaning to them. That night at the service the mother of one of the little girls about nine years old was quite upset because she thought perhaps the little girl was too young to understand and be saved. I confess that when the mother was so bothered I began to wonder if my little friend understood. I knew I had been saved when I was only five and remembered my own deep conviction. But the next day all my doubts were wiped away and even the mother was sure her child was saved. The little girl had told a friend of how she was saved, taught her the verse she had learned the previous day, and brought her to the children's meeting so she could be saved, too. We all rejoiced as she showed her own faith by bringing a friend to Christ, just as Andrew had brought his brother Simon Peter to Jesus years ago.

Now from *Bird Life in Wington*, read this week's story.

## ORPHAN CHILD



He sings three times a week.

"Bing" Canary had flown away from home, and he was not exactly happy about it. Mr. and Mrs. Canary were frantic. They had raised "Bing" from the time he was a tiny little bird, and they loved him as if he had been their own child—which he was, almost.

"Bing's" real parents were English Sparrows, but something happened to his father and mother when he was only two weeks old, so he was left an orphan. And do you know, the orphanage in Wington refused to accept him? The official reason given was that there was no room, but the real reason was that the English Sparrow family was very unpopular in Wington.

"We have too many English Sparrows in the town now," said one member of the orphanage board.

"And not a single one of them can carry a tune," commented another.

"And they bore you to death chattering all day long about their European ancestry," said another.

"Surely some of the relatives can take care of 'Bing,'" said a fourth.

But none of the English Sparrow relatives wanted "Bing" because all of them, like the old woman in the shoe, had so many children that they didn't know what to do. However, "Bing's" cousins, Mr. and Mrs. Canary, did want him, because they had only two bird babies of their own.

Then too, they were generous, kind birds, and not selfish and mean as some others were. So they adopted "Bing" as a member of their family. When he was baptized they named him Harry Canary, but his nick-name was "Bing."

The most wonderful thing about Mr. and Mrs. Canary was their happy disposition. They sang not only when it was clear and bright, but on cloudy, dark days as well. They had the reputation for being the most cheerful birds in Wington—they and Mr. and Mrs. Nightingale.

So, you can imagine what a fortunate thing it was for "Bing" to be brought up in the Canary family. Mrs. Canary gave him voice lessons just as she did her own children. And believe it or not, he actually learned to sing. It was one of the happiest days of his life when he was accepted in the Junior Choir.

But I am sorry to tell you that his happiness did not last very long. On the way home from the first rehearsal Billy Oriole said, "You can't sing. You don't belong in the choir. You're not a Canary,

## Fuller Dean Lindsell Defends . . .

(Continued from page 2)

inspiration of the Bible and the other essential doctrines of fundamental truth, such as the deity of Christ, virgin birth, bodily resurrection, the blood atonement. They were recognized spokesmen for the fundamental position in theology. However, Dr. Carnell now goes to their Reformed position in theology and against the millennium, and against the imminent return of Christ, though he signed a premillennial statement of faith, but Carnell attacks Warfield, Hodge, and Machen on their stand of verbal inspiration of the Bible and of separation from modernism! And Carnell agrees with Machen about the dance and movies and such matters, and not with the fundamentalists! But read on.

"Moreover, you have either ignorantly, or deliberately, but falsely accused Dr. Carnell of saying that all parts of the Bible are not equally inspired. He does say that not all parts of the Bible are equally useful for the development of doctrine. This you too must believe or else you would end up with some very strange doctrinal statements. Dr. Carnell is so strong for the inspiration of the Scriptures that he insists that in some instances we have an infallible record of error. Thus there are many statements which are attributed to the Devil, who was a liar from the beginning, and who perverted the truth of God. Scripture professes to tell us what the Devil actually said, or to give us what is an infallible record of the errors that he propounded. Illustrations of this may be found in the 4th chapters of the Gospels of Matthew and Luke and also in Genesis 3:4 and 5. I can allude to other obvious illustrations of this had I the time to do so. What I have said up this point is sufficient, however."

Editor's note: Please note that first statement of the paragraph carefully. "Moreover, you have either ignorantly, or deliberately, but falsely accused Dr. Carnell of saying that all parts of the Bible are not equally inspired." But on the jacket flap itself of the book, *The Case for Orthodox Theology*, by Dr. Carnell, which outlines the book, is this statement, "Moreover, though the entire Bible is held to be inspired, all parts of it are not held to be equally inspired. Because revelation is progressive, some parts are subject to interpretation, development, and even superseded by other parts." Did the publish-

ers also "either ignorantly or deliberately, but falsely accuse Dr. Carnell of saying that all parts of the Bible are not equally inspired?"

But many statements show that the publishers properly outlined the book.

Yes, it is true, "Dr. Carnell is so strong for the inspiration of the Scriptures that he insists that in some instances we have an infallible record of error," as Dr. Lindsell says. On page 107 Dr. Carnell says that much of the material in the Bible was copied from other sources, and not corrected. On page 107 he says, "Since the chronicles were aimed at acquainting captives with their heritage, this purpose was accomplished by the publication of data drawn from existing documents. The Holy Spirit used the documents just as they were." And he quotes Orr favorably as saying, "In historical matters it is evident that inspiration is dependent for its knowledge of facts on the ordinary channels of information—on older documents, on oral tradition, on public registers, on genealogical lists, etc." So Dr. Carnell says the Bible is inspired, but it is often an inspired record of the errors of oral tradition or other sources which Bible writers used! Now read on.

"Now, Dr. Rice, are you willing to print this letter in the *Sword of the Lord* so that people who have misinformed may be aware of some of the errors which you have propagated through your paper which you allege to be written to glorify God and to further the truth? I certainly expect to hear from you concerning this matter at your convenience, and I want the privilege of being able to inform people who have written in about your article concerning your reply to what I have said."

Sincerely yours,  
Harold Lindsell

HL:lb

Editor's note: Now Dr. Lindsell, we have printed your letter word for word, every line, every word of it. And you are still defending Dr. Carnell's mistakes, you are still attacking fundamentalists, and you still have not agreed to help get a panel of impartial Christian scholars to pass judgment on Dr. Carnell's book!

Common people are going to find out the facts, and it seems to me Fuller Seminary should be

but just a common English Sparrow."

Why would any bird say a mean thing like that, I wonder? Up to that time "Bing" had supposed that Mr. and Mrs. Canary were his real parents, and it broke his heart to be told he was not a Canary.

That is why he flew away from home and went to the big city where, as he thought, he would not be known and no bird would say mean things about him. It was not long, of course, before he was more unhappy than ever. There were hundreds and hundreds of birds downtown, many of them English Sparrows. But none of them paid any attention to him. As he huddled in a corner, cold and sad, he said to himself, I wonder what Mother Canary would do at a time like this? And then, like a flash, the answer came—"She would sing. She always said, 'Singing will drive the clouds away.'"

And that is how "Bing" was found. Because by this time the radio was broadcasting the fact that he was lost. The broadcaster's description of him was "A little brown bird that looks like an English Sparrow but sings like a Canary."

It was Mrs. Oriole who found "Bing." She had listened to the radio announcement just before she started downtown to do a little shopping. So when she turned the street corner and heard "Bing's" sweet little voice,

"Sing the clouds away,  
Night will turn to day;  
If you sing and sing and sing  
You'll sing the clouds away"

she hurried over to him and gathered him under her wing. "What ever made you leave home?" she asked. "You dear little bird," "Bing," not wishing to be a

tattle-tale, said simply, "One of the members of the Junior Choir said I was not a real Canary, so I felt I didn't belong."

"Of course you belong," said Mrs. Oriole. "The Junior Choir couldn't get along without you."

That night at supper time Mrs. Oriole told how she had found "Bing" singing on the corner, and when she came to the part about some member of the Junior Choir making that ugly remark, Billy was so ashamed he felt like crawling under the table. But he did something much better than that. The next day he went over to the Canary cottage, apologized to "Bing" and invited him to come over to his house to play. From that time on they have been the best of friends.

When the manager of the radio station heard how "Bing" had been found, he called Mr. and Mrs. Canary and asked them to bring him to the station for an audition. The result is that "Bing" now sings three times a week on a special Sunshine program. Each time he sings, he is introduced as "The only English Sparrow in the world who can sing like a Canary." Of course, his favorite song still is, "Sing the clouds away" and now he is so happy that it doesn't matter to him at all whether the other birds call him "Bing" Sparrow or "Bing" Canary. Oh yes, I almost forgot, he is back in the Junior Choir too, singing every Sunday side by side with Billy Oriole.

(From the Book, *BIRD LIFE IN WINGTON*, by Rev. J. Calvin Reid. The fifth of thirty chapters to appear regularly in THE SWORD OF THE LORD. Read them to your children. The book may be purchased for \$1.50 from SWORD OF THE LORD, Box 420, Wheaton, Illinois. Add 5% for postage and handling.)

## When Father Prays

When father prays he doesn't use The words the preacher does; There's different things for different days, But mostly it's for us.

When father prays the house is still, His voice is slow and deep. We shut our eyes, the clock ticks loud, So quiet we must keep.

He prays that we may be good boys, And later on good men; And then we squirm, and think we won't Have any quarrels again.

You'd never think, to look at Dad, He once had tempers, too. I guess if father needs to pray, We youngsters surely do.

Sometimes the prayer gets very long And hard to understand, And then I wiggle up quite close, And let him hold my hand.

I can't remember all of it, I'm little yet, you see; But one thing I cannot forget, My father prays for me!

—Author Unknown

glad for impartial scholars to say whether Carnell's book really represents the orthodox position or not. It does not represent the historic fundamental position as I know it.

We would be glad to hear from Christian scholars and even lay Christians. Do you think it proper that Fuller Seminary should submit Dr. Carnell's book, which claims to be "The Case for Orthodox Theology" to impartial, fundamental Christian scholars, with the understanding that this editor will apologize for any essential mistake, any quoting of material out of context, any misrepresentation, any misinterpretation, which these scholars find in my review? And agreeing that Dr. Carnell will resign from Fuller Seminary if on as many as five out of seven serious errors charged against the book, he is found essentially wrong and untrue to the fundamental conservative position. If anybody has a more fair and Christian way to settle this matter of Dr. Carnell's bitter attack on Fundamentalism, we should like to hear it.

Meantime, are good Christians going to put money into the spread of this vicious kind of teaching, attacking fundamentalism?

And we must remember that the attack was made by Dr. Carnell, and that THE SWORD OF THE LORD is only defending fundamental people and doctrines from an unwarranted and unreasonable and unscriptural attack.

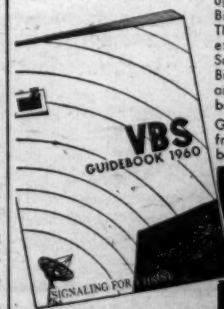
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from the desk of



**Viola Walden**  
Editor's Assistant

## Just Suppose . . .

Suppose you could attend a revival campaign for eleven nights and hear Evangelist John R. Rice in these eleven nights give the choicest sermons, the ones usually used in revival campaigns, the ones proven effective in reviving saints and saving sinners. You would sit, each night, for about an hour, as thousands of others have, hearing these same sermons, as I have heard them many times.

Suppose you could hear the sermon given so often to great crowds on Sunday nights — "When Skeletons Come Out of Their Closets." In advertising the sermon in revival campaigns, the additional subtitle is often used, "When the Ghosts of Past Sins Walk, When God's Record Books Are Opened and Sinners Receive Their Wages at the Last Judgment of the Unsaved Dead!" You would see clearly when and where will be that judgment, who will be judged, and what will be the basis of the judgment. . . . You would learn the difference between the first and the second resurrections, with one thousand years between. . . . You would see why Christians cannot come to be judged in this last judgment, but will be there already gloriously saved, in glorified bodies, to bear witness against the unsaved for their sins. . . . You would learn how the sins of the past will become known when God's record books are opened; how secret things will be brought to light; sins of the heart that no one knew will be proclaimed from the housetop. . . . You would hear how at long last, when the judgment will be finished, every unsaved person, dragged out of Hell to face the record of his sins, would be sent, soul and body, into the lake of fire forever!

You would hear the sermon, "Appointed to Die!"

You would hear the thrilling sermon of America's war guilt, how God is punishing wicked America for her sins, how we are reaping what we have sowed as explained in the sermon, "America Gets Back Her Scrap Iron." Hundreds wrote for extra copies when this was first printed in THE SWORD OF THE LORD. Dr. Glover of the China Inland Mission wrote saying it so clearly showed America's guilt in the Japanese-Chinese war, that he wanted copies sent to the president and every senator and congressman.

And you would hear the sermon, "The Backslider." It answers the questions about who is the backslider, why people backslide, is the backslider saved or lost, and how he may get back to God. Certainly it shows that backsliding never pays! How many people have returned to their first love, have seen clearly the way back to peace and joy and victory as they hear this sermon!

You would hear, "The Master Is Come and Callesth for Thee."

You would hear the moving sermon, "Christians Watching Jesus Die."

Another sermon on the crucifixion you would hear, "Lost Sinners at the Cross of Christ." Pilate, the Pharisees, the mob, the soldiers, the centurion, the dying thief—you

would feel their heartbeats and perhaps see yourself as God sees you.

You would hear the sermon, "What Shall I Do Then With Jesus?" — Pilate's immortal question, with many Scriptures; a sermon that God has used to save hundreds of souls.

You would hear the tender message, "The Uncondemning Saviour." How many Bible questions it answers! How clear it makes the way of salvation!

You would hear the message, "Jesus, the Sinner's Refuge," with its unforgettable illustrations.

You would hear then "The Last Invitation in the Bible," an exposition of Revelation 22:17.

**SUPPOSE, I SAY, THAT YOU HAD AN OPPORTUNITY TO GO FOR ELEVEN NIGHTS, NEARLY TWO WEEKS, TO HEAR THESE SERMONS THOUSANDS OF OTHERS HAVE HEARD IN BIG CAMPAIGNS ALL OVER AMERICA!**

Well, perhaps you cannot do that.

Let us suppose again. Suppose that those eleven sermons were written down carefully, prayerfully with tears; illustrations and all. In them would be wrapped up the heartbeat, the fervor, the spiritual power of thirty-three years evangelistic ministry in which tens of thousands of souls have claimed Christ as Saviour and many thousands of Christians have claimed new power and blessing from God. Would you want such a book with these messages?

Suppose the book were printed in 191 extra large pages.

Suppose it were bound in lovely brown cloth and stamped with gold.

Suppose all these sermons (with twice as many words as in an ordinary book of sermons, since these are extra long and full) were wrapped in attractive pictured jacket, printed in purple on white.

And suppose that this large and expensive book could be had for only \$2.00. Would you buy it?

We are glad to announce that these sermons are all in the book,

### When Skeletons Come Out of Their Closets.

Send your \$2.00 today and receive a copy at once.

Or better yet, why not start a real revival in your church? To help you, we will be glad to send you six copies of the book for only \$10. Put one in the Sunday School library. Give one to the pastor. Give one to the program committee of the young people's meeting and let them divide up a sermon and have several different people give part of that sermon, each in his own words, in a young people's meeting. Have the book reviewed in a program of the women's society. Lend copies to unsaved people to read. Send one to a soldier boy stationed somewhere overseas. We are anxious to get out the Gospel and will be glad to cooperate.

Be sure to enclose 15c postage.

Order from THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

## Should a Christian Belong to a Secret Lodge?

By D. L. Moody

I do not see how any Christian can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had.

If twenty-five Christians go into a secret lodge with fifty who are not Christian, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked together with unbelievers.

"But, Mr. Moody," some say, "if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches." But if I did? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us, it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

"Wherefore come out from among them, and be ye separate; saith the Lord" (II Cor. 6:14, 15, 17).

## Incidents and Illustrations

(Continued from page 1)

lost alike, this side of the rapture. The obvious application is: get ready to die! As Isaiah the prophet, Amos's son, told Hezekiah, the beloved king of Judah, "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live" (Isa. 38:1).

Dr. Albert Schweitzer, noted modernist-missionary who has received glowing praise from some surprising quarters, may be acclaimed by those wanting the blessing and fellowship of liberals, but the testimony of a native acquainted with his work is most significant. Bola Ige, a Nigerian attorney who came to this country for the 18th Ecumenical Conference convening at Athens, Ohio, said of the Nobel Prize winner: "I do not respect Schweitzer as a Christian; only as a humanitarian. In all his years in Africa he never troubled himself to learn the language. . . . Although he is regarded as the epitome of Christendom by Africans, I can only denounce him. The Christian missionaries who came to this continent did much more wonderful work but they were unknown."

### Dogs Will be Dogs!

Remember when the bear went over the mountain to see what he could see? Out in Los Angeles the other day a dog decided to cross the street. He managed to obtain the following significant results from his most untimely excursion: (1) A forty-vehicle, chain-reaction smash-up which stretched out on the busy Santa Ana freeway for more than three miles; (2) Minor injuries to at least eleven people who had to receive medical aid; (3) A total in excess of \$10,000 in damages to the cars, fifteen of which had to be towed from the scene; (4) An hour delay while the freeway was being cleared; (5) Death for himself.

Meanwhile, back in Wabash, Indiana, one little squirrel put 215 telephone lines out of commission. It took company repairmen over 24 hours to discover the cause of the trouble: a hole the squirrel had chewed in an overhead cable shorting out the 215 lines.

Again we have illustrated for

## Common Excuses Church Members Give

*I'm not going to work as hard in the church this year as I did last year. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).*

*Someone else can do it better than I. "Then Peter, turning about, seeth John and saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, What is that to thee? Follow thou me." "So then everyone of us shall give account of himself to God" (John 21:20-22; Rom. 14:12).*

*I'm not qualified for the job, not educated; I can't talk before people. "My grace is sufficient for thee; for my strength is made perfect in weakness" (II Cor. 12:9).*

*I have too many other community activities. "Seek ye first the kingdom of God and his righteousness" (Matt. 6:33).*

*I have been working too hard; I want to rest awhile. "If any man will come after me, let him deny himself and take up his cross daily, and follow me. For whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24).*

*Someone criticized me. "Not as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, not to men" (Eph. 6:6, 7).*

*I don't feel like it; I have to rest when I get home from work. "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And he prayed, saying, not my will but thine be done" (Luke 22:44; Matt. 26:39).*

*I must spend more time with my family. "He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).*

us the major consequences which often come from minor incidents and the deadly damage sometimes resulting from little things. Thus it is with sin! The littlest vices often produce the most damning consequences. James exclaimed, "Behold, how great a matter a little fire kindleth!" (James 3:5). An all-out resistance against every and any sin, no matter how seemingly small, is the only safe procedure for the saint of God.

**ADVICE FOR CHURCHES IN BUILDING PROGRAMS:** The December issue of *Changing Times* sounded this wise word of warning: "If your congregation is building or expanding, don't make the mistake of underestimating Sunday School space needs. Sunday School enrollments (like public school enrollments) have been climbing ever since the war. Be forewarned by the fact that while church memberships have increased by about 75% in the past quarter-century, Sunday School attendance has more than doubled. Many Sunday Schools run double sessions; some have waiting lists for admission."

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## The Way of Life

The mother of Dr. C. I. Scofield, the famous Bible expositor, died with the prayer on her lips that God would make her son a minister of the Gospel. Her son grew up and became a lawyer, later a pronounced drunkard.

Into his law office one day came McPheeters, a young man of his own age, to see him. After talking awhile McPheeters got up to go. With his hand on the door knob he turned and faced Scofield, saying: "For a long time I have wanted to ask you a question. I have been afraid to ask it but I am going to ask it now."

"I never thought of you as being afraid," said Scofield. "What is your question?"

"I want to ask you why you are not a Christian."

The lawyer replied thoughtfully, "I am a hard drinker, McPheeters. Have drunkards a place in Heaven?"

"You have not answered my question, Scofield. Why are you not a Christian?"

"I have always been a church member, you know," said Scofield, "but I do not recall of ever being shown how to become a Christian. I do not know how."

McPheeters drew a chair, took out his New Testament and read passage after passage telling the young lawyer how to be saved. "Will you accept the Lord Jesus as your Saviour?" he said.

"I am going to think about it."

"No, you're not. You have been thinking about it long enough. Will you settle it now? Will you, Scofield, believe on the Lord Jesus Christ and be saved?"

The logical, clear thinking lawyer liked clean-cut questions and unequivocal answers. After a moment's thought Scofield said, "I will."

The two men dropped on their knees together. Scofield told the Lord he believed on Him as his personal Saviour and before he rose from his knees he was BORN AGAIN.

Dr. Scofield said years afterwards, "It was a Bible conversion. From a worn pocket Testament McPheeters read to me the great Gospel passages, the great salvation Scriptures—John 3:16, John 6:47, John 10:28, Acts 13:38, 39. And when I asked like the Philippian jailer, 'What must I do to be saved?' he read them to me again. And we knelt and I received Jesus Christ as my personal Saviour. And, oh, instantly the chains fell off, the passion for drink was taken away. I want to make it big and plain, INSTANTLY Christ made me a free man."

—Bram HOW, Los Angeles, California.

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## Treasure or Trouble?

(Continued from page 1)

everybody"! He finds wonderful fellowship with the redeemed people of God. And the fire of compassion burns for the lost friends and neighbors about him. He sees everyone in a new light now.

And then there is peace within! "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isa. 26:3).

Robert Ripley once told of a howling dervish in Algeria who spent twenty-two years running through the streets of Algiers shouting, "Glory be to God in the highest, and on earth, peace, good will toward men." But twenty-two years of such effort can never bring peace. The unsaved cry, "Peace, peace, when there is no peace." "There is no peace, saith my God, to the wicked" (Isa. 57:21). But "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17).

Only last week we were urged again, here in America, to build bomb shelters against the H-Bomb in all of our new homes. We are warned constantly of the possibility of world-wide disaster and destruction! Only the one who possesses this rare jewel of peace can face the future unafraid!

But someone says, "I know Christians for whom all is not peace. I know Christians who have trouble!"

"Yes, that may be true," I reply, "but the trouble the Christian endures is like Heaven compared to the trouble of the sinner. The Christian has someone to bear his troubles and burdens. The child of God has a place of refuge! And the trouble of the Christian always really turns out to be a blessing -- for 'we know that all things work together for good to them that love God' (Rom. 8:28). And, again, the trouble of the believer will soon be over -- his trouble is only temporary -- while the troubles of the sinner get heavier and heavier, they go from bad to worse, until they merge into the eternal trouble of midnight despair forever!"

Oh, yes, the Christian is experiencing all the hell he will ever know right here; while the sinner is enjoying all the heaven he will ever know right here! Think it over!

Even if the Christian life were a miserable thing (and it certainly is not!), I'd still rather have a few minutes' misery here and have joy and bliss forever, than to have a little spasm of what the world calls "fun" here and suffer in Hell forever. Think it over!

Here is another jewel:

### The Treasure of Assurance.

Oh, blessed assurance, Jesus is mine! People of the world are miserably uncertain. But the Bible-believing child of God has assurance!

How glad I was when one of our men brought a whiskey-drinking sinner to my study last week, a man sick of sin and anxious to be saved. How we rejoiced when he gripped our hands to say, "I'll trust Him to save me," and then dropped to his knees to sob out his cry of repentance to God! And then how thrilled we were to be able to take him to the Word again and give him assurance. How glad I was then for John 5:24, "Verily, verily, I say unto you, he that heareth my word, and believeth [trusteth] on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." And for John 6:37, "... him that cometh unto me I will in no wise cast out." Thank God for the assurance He gives!

Further, I discover

### The Treasure of Forgiveness!

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

A pretty University of California co-ed received forty dozen roses and three dozen carnations, plus daily letters of apology, from a young man who sought her forgiveness for talking in an unkind way behind her back. Still she refused to forgive him. In fact she said that while she disliked

him from the start, now she hated him!

But God is most anxious to forgive us and He does forgive us freely when we yield to Him and accept His forgiveness through His Son who died to purchase our redemption. Oh, He will forgive you today if you will but come to Him. He will wash away your guilt. He will make you as clean as the fresh-fallen snow. "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

Look again. Here is

### The Jewel of Purity.

"If any man be in Christ he is a new creature" (II Cor. 5:17). Oh, to be holy, to be clean, to be victorious in this battle with sin!

The woman at the well had had five husbands, Hollywood fashion, and even then was living with a man who was not her husband. I don't know who she had a rendezvous with that day, but when she came face to face with the Lord Jesus she found a rendezvous with purity! Back she ran to the town and to the men with whom she had lived in sin. "Come see a man," she cried, "which told me all things that ever I did: is not this the Christ?" And her life was so remarkably made over into a life of purity that she left no doubt -- so much so that "many of the Samaritans of that city believed on him for the saying of the woman which testified" (John 4:39).

At a camp in the Rocky Mountains a young man came to me with a purity problem. Oh, the battle our young people face today in this lewd, lurid generation! On every hand there is the temptation to yield to impurity! This lad worked in a drug store where the newsstand carried the racy, rotten "girlie" magazines that disgrace our magazine racks today. He had allowed himself to look at them until his mind was aflame with evil desire. This had, in turn, made it almost impossible, he said, to resist the vice of self-abuse.

How glad I was to be able to assure him that there was purity in the Word of God, in the fullness of the Spirit, in the closet of prayer, if he would but first yield himself to Jesus Christ. He promised to do so and to claim Philippians 4:13 as his aid in battle, "I can do all things through Christ which strengtheneth me." Oh, this much-desired treasure of purity is to be found in Jesus!

Then, too, there is

### The Jewel of Abundance!

Jesus promised that He would give life and give it more abundantly (John 10:10). What a treasure for impoverished souls! When you find God's treasure of salvation you become an heir of God and a joint-heir with Jesus Christ. Now all that is His is yours! Think of it! "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Yes,

"He owns the cattle on a thousand hills,  
The wealth in every mine,  
He owns the rivers, the rocks and rills,  
The sun and stars that shine;  
Wonderful riches, more than tongue can tell,  
He is my Father, so they're mine as well;  
He owns the cattle on a thousand hills,  
I know that He will care for me!"

Why live like an orphan when you can have the God of the universe for your Heavenly Father?

One more jewel in this treasure of Christ is

### The Jewel of Joy!

"In thy presence is fullness of joy" (Ps. 16:11). "... ask and ye shall receive, that your joy be full" (John 16:24b). Oh, this is a satisfying treasure! The world

seeks joy and never finds it. The world lets empty buckets into empty wells and draws nothing up. "... they came to the pits, and found no water; they returned with their vessels empty" (Jer. 14:3). This is the experience of the worldling.

But I read the other day in Psalm 22:26, "The meek shall eat and be satisfied." Others eat but they're never satisfied. The Christian realizes that every good gift and every perfect gift is from above. "A little that a righteous man hath is better than the riches of many wicked" (Ps. 37:16). "Better is little with the fear of the Lord than great treasure and trouble therewith" (Prov. 15:16).

Treasure or trouble, which will it be? Much treasure or much trouble -- take your pick!

"In the revenues of the wicked is trouble," we read in our text.

Now, all unsaved people are wicked! How the sinner flinches and dodges at this truth! But the Bible conclusively proves this from cover to cover. The self-righteous, moral, refined person is described as "wicked," just like the drunken, profane, adulterous profligate. "All have sinned and come short of the glory of God." "All we like sheep have gone astray." "The heart is deceitful above all things and desperately wicked." (Rom. 3:23; Isa. 53:6; Jer. 17:9). So all Christ-rejecting unbelievers are termed "wicked." Therefore, all must be saved.

Humanity is divided into those who select the treasure and those who prefer the trouble. The righteous and the unrighteous. The saved and the lost. The Heaven-bound and the Hell-bound.

Treasure or trouble, which? Strange, isn't it, that so many choose the trouble? Spurgeon said, "Sinners take more pains to go to Hell than the saints ever take to go to Heaven."

## II THE TROUBLES OF THE WICKED

"In the revenues of the wicked is trouble." Revenue is a return from investment. The wicked man is constantly reaping what he has sown. He is constantly getting returns on his investment in wickedness. Hence the trouble. "For they have sown the wind, and they shall reap the whirlwind" (Hos. 8:7).

"The world passeth away and the lust thereof" (I John 2:17).

Errol Flynn, whose very name was synonymous with evil, lust, vulgarity and immorality, is said to have once made the statement that the way of the transgressor is not so hard as some people imagine. But Mr. Flynn had not thought this thing through to its inevitable conclusion. For "sin, when it is finished, bringeth forth death" (James 1:15b).

A noted evangelist recently said, "If Flynn could come back and preach for me tonight he would cry, 'Repent, repent!' That, of course, is true. One minute after any sinner dies he immediately is aware of the fact that the most important thing he could ever have done with his time on earth was to take time to repent and get right with God!"

In the revenues of the wicked is trouble. Look at the news paper for a modern-day commentary on this verse. Death, tragedy, murder, rape, suicide, assault, war, crime, heartache! Yes, in the revenues of the wicked is trouble. The sinner has

### Trouble With Money

No matter how much he makes he never has enough! Time and again I have talked to men about Christ who assure me that they would come to church and they would become Christians except that they might have to change jobs, or they might have to close the business on Sunday, or they might lose some revenue if they shut the door in time to get to revival! "I just can't afford to lose the money," they say. So they lose their souls instead.

Gypsy Smith said, "It will cost you your sins if you come to Jesus, but it will cost you your soul if you don't!" How true! Most sinners are money-mad. "The rich man's wealth is his strong city" (Prov. 18:11). "They that will be rich fall into many foolish and hurtful lusts which drown men in destruction and perdition" is a part of I Timothy 6:9. Men have so much trouble because so many

people will do almost anything for money!

Someone has said, "We took this country away from the Indians who scalped us and gave it to the politicians who have skinned us ever since!" And all of this scalping and skinning is because of the love of money! All vice, corruption and war is a result of the same thing!

The papers are full of the scandal of the TV Quiz Show "fix" just now. It appears that the whole thing on some programs has been a crooked frame-up. Yet the man whose name has been most in the news has not lost his reputation and the respect of his fellow men but has lost two important jobs, one of them a \$50,000 a year position! Trouble with money!

Sinners have trouble with money because they do not tithe. If they were Christians they would know that God has a blessed fool-proof plan for blessing His children in money matters. But the sinner usually thinks only of how to get more and where to spend it for himself and his own interests.

Again he has trouble with money because he is not trusting God. He never cashes in on Proverbs 3:6, "In all thy ways acknowledge him, and he shall direct thy paths." Instead of praying about his matters he simply makes his moves, changes jobs, buys new appliances, makes his investments without consulting God and then wonders where all of his money disappeared and how he managed to get into such a mess!

Then, too, the sinner has trouble with money because he does not have the promise of Philippians 4:19 on which to rely, the pledge to supply all the need of the trusting, faithful believer!

Many unsaved people seem to get along better, on the surface, for awhile than some Christians. But I've heard of a wealthy man in the state of Florida who could afford porterhouse steak and mushrooms with champagne three times a day and his touchy stomach will only allow him to eat jello! Many a man of means would give it all if he could bring back his drunken son to a life of sobriety. Don't let that thick carpet, that lavish furniture, that magnificent automobile fool you. Many a woman would give it all to have her divorced husband back again. Don't be deceived by the gay clothes, the exciting parties, the boisterous laughter of the wicked, for "even in laughter the heart is sorrowful; and the end of that mirth is heaviness" (Prov. 14:13); and if you could get close enough at night you might hear the sobs as that envied sinner attempts to weep himself or herself to sleep!

Again the sinner has

### Trouble With the Family.

"In the house of the righteous there is much treasure," but oh, the house of the wicked! He does not say with Joshua, "As for me and my house, we will serve the Lord" (Josh. 24:15), hence he bitterly receives in his house the revenues of the wicked.

Three families in a Florida city weep as a son in each family is sent off to the penitentiary for

(Continued on page 7)

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## Treasure or Trouble?

(Continued from page 6)

his part in a holdup that resulted in murder. Some Tallahassee families lament that their sons who went off to war sober returned to them but drunken bums. But had these families brought those boys up in godly homes with a family altar and the sanctifying presence of Christ? Had such parents always attended and supported a real Bible-preaching, soul-winning church? Had they led the boys to Jesus at an early age? Two ask these questions is to answer them.

The Iowa woman whose six children burned to death last week while she attended a drinking party discovered that "in the revenues of the wicked is trouble." A pastor where I am now engaged in a revival told me yesterday of the unhappy experience of conducting a funeral recently for a drunken man and his four children who burned to death while the man's wife was cohabiting with another man. A man I used to know in a southern town saw his savings eaten up by sickness in the family, later had the roof of his home blown off in a hurricane, and still later attended the funeral of his own baby boy. What trouble will it take to bring some people to Christ?

Many a sinner, too, has

### Trouble With the Law.

The prisons of America groan with inmates who could testify to this. The thief always lives to rue the day he stole. The drunkard moans as he pays his fines again and again to get out of the drunk tank. And even though some "society" sinners may pay their way out of their crimes temporarily, you may be sure that one day their sins will find them out! And the sinner has

### Trouble With Health.

The adulterer surveys his broken home, his bastard child or his venereal-diseased body and weeps that he thought he could outwit even the laws of nature, much less the laws of a holy God! The drunkard with hobnails on his liver surveys the pitiful plight of his alcoholism and longs again for a body free from the shackles of such vice.

Dr. Andrew C. Ivey, noted University of Illinois scientist, said recently that the number of alcoholics in America is increasing at the rate of one-half million a year and that even now there are over 8,500,000 Americans requiring some kind of treatment for alcoholism. He declared that studies show now that one out of every eight people who begin drinking moderately or occasionally becomes an alcoholic! These are terrifying facts! And

further, Cyril B. Courville, one of the top brain surgeons of the world, has said that an alcoholic dying at the age of twenty-six would have a brain as defective as a man of seventy dying a normal death!

Last week on the radio I heard a commentator quote a noted doctor as saying that if the present trend in cigarette smoking continues, one million children now in school will die of cancer before they reach the age of seventy! Yes, the way of the transgressor is still hard! The late hours, the gluttonous eating, the dissipated living, the sexual promiscuity and the smoking and drinking of sinners today is far outstripping the advances of medical science in its effort to preserve health. We cannot treat the human body lightly. We were made by the Lord, and for Him. Our bodies were made to be the temples of the Holy Spirit. Even physically, a man cannot be right until he is right with God!

The sinner, too, has

### Trouble With Death!

Deep down inside the sinner is afraid to die. A North Carolina man on his deathbed cried, "I won't go!" But he did go. "It is appointed unto man once to die" (Heb. 9:27).

Years ago in a former pastorate I saw my druggist-deacon looking white one evening. Thirty minutes before he had talked to a man in his store who had left cheerfully to head on down the highway. On the next curve less than two miles away he sideswiped a big semi-truck and his car was demolished. His feet and legs were found still crushed under the steering wheel and his bloody body was out in the ditch. I suppose he thought he had many a year ahead of him but death was waiting for him at the next curve! The news of the tragedy had just come to my deacon friend. Ten minutes after the man had left the store he was dead!

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). The playboy son of a wealthy automobile man decided to do a hand-stand on the stair rail as he left the drinking party in an apartment several stories up. But his hands slipped and they saw him fall screaming to his death down the stair well. The woman who was "Miss New Jersey" in a beauty contest a few years ago met her death at the hands of mobsters in New York recently. Five teen-agers on the way home from a dance met a horrible death on the highway in the Midwest. "How oft is the candle of the wicked put out! and how oft cometh their destruction upon them" (Job. 21:17).

And the ordinary man, too, who never drinks or lives in adultery is just as surely going to one day meet death head-on and wish for all eternity that he had prepared for such an event!

Every lost man will find that he has

### Trouble With God!

To think that he could have known this loving God personally as a dear Heavenly Father, and instead insisted on spurning such wonderful love and mercy just for the satisfaction of remaining in his sin and misery!

At the end of the road you'll meet God!

Amos therefore thundered, "Prepare to meet thy God" (Amos 4:12). The writer of Hebrews reminded us that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Solomon cried to young people, "Remember now thy creator in the days of thy youth" (Eccles. 12:1). Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). And Isaiah thundered, "Seek ye the Lord while he may be found" (Isa. 55:6).

"The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath" (Job 21:30).

In the olden days a criminal in France was not told when the day of his execution would be. He might be sleeping across his iron cot, dreaming happily of childhood days on poppy-covered fields. Suddenly a heavy hand was

laid upon his shoulder. He would look up into the faces of solemn men. They would simply say, "Come." He would be led out to where that ugly, bloody thing was poised, and soon his head rolled from his shoulders. Even so God does not always announce just when the sinners fate will be. But one day He will simply say, "Come," and the man will be led forth into eternity. In that day he would gladly give all that he ever possessed to be able to have another chance to get right, for in that awful day of trouble he will know what Paul meant when he said, "If God be for us, who can be against us?" (Rom. 8:31). Finally, the sinner will have

### Trouble in Hell!

Oh, eternal trouble! For Hell is a forever world.

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa. 33:14b).

Voltaire boasted of his infidelity while he lived. But it is said that when he came to die, he cried, "I am abandoned of God and man! I shall go to Hell! O Christ! O Jesus Christ!"

"The wicked shall be turned into hell," we read in Psalm 9:17.

"Jesus shall be revealed from heaven in flaming fire taking vengeance," Paul said in II Thessalonians 1:7, 8.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," the Saviour said in Matthew 10:28.

Read Revelation 21:8 and find that the fearful and the unbelieving will be in Hell with the most impure and adulterous and murderous sinners. "He that believeth not the Son shall not see life but the wrath of God abideth on him" (John 3:36b).

"There is a death whose pang outlasts this fleeting breath, Oh, what eternal horrors hang around man's second death!"

I read in the Bible that Hell is a place of "fire that never shall be quenched" (Mark 9:45b).

I read of everlasting punishment (Matt. 25:46).

I read of everlasting fire (Matt. 25:41).

I read of everlasting chains (Jude 6).

I read that Hell is a "place of torment" (Luke 16:28).

I discover that it is a place of "flame" (Luke 16:24).

I hear a cry for mercy where no mercy can enter; I hear the wailing plea for a drop of water where no water can ever be found; I read of a "great gulf fixed," and I find Jesus declaring that it is a place of memory, a place of misery and a place of recognition (Luke 16:24, 25).

Why, oh why will any man or woman go there when no one has to go?

No one has to go because Someone else has gone for us! Someone else has paid the debt. Someone else has borne the penalty. That's why Jesus came. He paid the ransom for every sinner who would ever trust Him! He became sin for us. He "suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18).

A family of four perished in the flames of their demolished plane in New York state recently. The airport manager had warned them not to fly. He said the fog was too bad. But the family disregarded the warning; and minutes later all four were hurled into eternity, all because they refused to heed an honest warning!

God has warned you today about a fire that will burn forever!

Treasure or trouble forever — which?

### Do You Choose God's Treasures or the Troubles of Sin?

You have read this prize-winning sermon by Pastor Hugh Pyle. Now let the editor earnestly urge you to make your decision. Do you believe you can get by with sin without trouble? Do you believe you can postpone salvation, harden your heart, reject Jesus Christ, and not suffer for it? How foolish! Only a wicked, pervert heart would believe that sin pays and that Christ and His mercy and salvation and His loving care do not pay! I beg you to turn your heart from your sinful way and

## The Hour of Prayer

My God, is any hour so sweet  
From blush of morn to evening star  
As that which calls me to Thy feet,  
The hour of prayer?

Blest is that tranquil hour of morn,  
And blest that solemn hour of eve,  
When, on the wings of prayer up-borne,  
The world I leave.

No words can tell what sweet relief  
Here for my every want I find;  
What strength for warfare, balm for grief,  
What peace of mind.

Hushed is each doubt, gone every fear;  
My spirit seems in heaven to stay,  
And e'en the penitential tear  
Is wiped away.

Lord, till I reach that blissful shore,  
No privilege so dear shall be  
As thus my inmost soul to pour  
In prayer to Thee.

—CHARLOTTE ELLIOTT

from your rejection of Christ and be saved today.

If you will choose now and choose right, choose Christ instead of sin, choose Heaven instead of Hell, choose peace instead of trouble, I beg you, sign the decision for below, copy it in a letter and mail it to me at once.

Evangelist John R. Rice, Editor  
THE SWORD OF THE LORD  
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Pastor Hugh Pyle's good sermon on "Treasure or Trouble?" I am sick and tired of sin! I know I need forgiveness. Here and now I confess my sinfulness to God. I ask Him to forgive me, and I trust Him to do it. I know the Lord Jesus died for me according to the Scriptures, so this moment I depend upon Him to save me, I give Him my heart, I accept Him as my own personal Saviour.

Please tell Brother Pyle that I have trusted Christ and write me a letter of encouragement and help.

Signed \_\_\_\_\_

Address \_\_\_\_\_

## Ever Safe!

Safe in Jehovah's keeping,  
Safe in temptation's hour,  
Safe in the midst of perils,  
Kept by Almighty power.  
Safe when the tempest rages,  
Safe though the night be long;  
Even when my sky is darkest  
God is my strength and song.

—Sir Robert Anderson

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By John R. Rice

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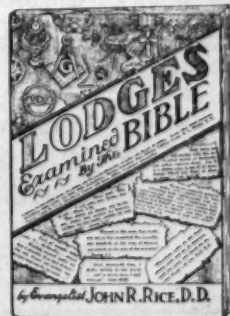
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## Blind Bartimaeus

(Continued from page 1)

means "the son of Timaeus," and the word *Timaeus* means *corrupted*. Some think it means *blinded*.

## The King of the Jews

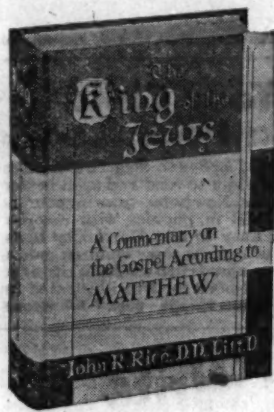
A Commentary on the Gospel According to Matthew, by John R. Rice.

When any new work comes into our hands for the first time, we desire to know what prompted the work on the part of the author, or the circumstances under which the book or commentary came to be written.

This commentary grew out of a series of correspondence lessons which Dr. Rice gave to some 500 students in 1937-38.

Dr. Rice says, "I undertook to give a correspondence course of lessons through the Gospel of Matthew, preparing and mailing the lessons on one chapter each week. There followed twenty-eight of the happiest weeks I have ever spent. Now sermon topics and themes and texts crowded to my mind so that I was never able to preach often enough to use the material God gave me. Those Bible lessons were the basis for this commentary."

Any reader of this commentary must thoroughly agree that it comes from a real earnest Bible study. So many commentaries are a compilation of what other commentaries have said, but this is not true of Dr. Rice's work. His primary study has been the Word of God itself as a textbook as he in-



terprets Scripture by Scripture. He has given thousands of references to other parts of the Bible in clarifying for our minds the Gospel of Matthew.

This book will probably fall into the hands of some who believe that Matthew was copied largely from Mark because of the similarity of their writings, but one cannot prayerfully study Dr. Rice's presentation of the book of Matthew without being assured that Matthew, along with the other Gospel writers has given us an inspired book to give a specific picture of the wonderful life and work of our Lord.

The work will prove a delight to the Bible student now in training and also to the pastor seeking something new and fresh in the way of outlines and expository messages.

One of the classics of the book is the author's treatment of chapter 18, verses 15-20, "How to Deal With The Trespassing Fellow Christian."

To those of us who know the author of this commentary, it is only natural to expect something fresh and unique in this Bible study in these days of stereotyped thinking when there is so much repetition of something that has often been said before. The student of the Word of God will certainly find food for meditation in this commentary from the gifted pen of Dr. John R. Rice.

J. Edwin Hartil

—Review in Northwestern College Pilot 2-56

**The King of the Jews, 504 pages, \$4.50. (Add 5% for postage and handling.) Sword of the Lord, Box 420, Wheaton, Illinois.**

It may well be that this man was born blind and was the son of a blind man. Poor Bartimaeus was blind. And that was a terrible thing then. Now someone can train a blind man to do certain things with his fingers and to make a living. But then a blind man didn't have a seeing-eye dog, didn't even have a white cane to tap himself along and find where he could step off of the curb and to keep him from walking into a tree. He couldn't even read the Braille system where one learns to read with his fingers. That is a modern invention. This poor blind man couldn't read, couldn't see, couldn't work, couldn't earn his way. He was blind.

That is the way with a lost man. The Scripture says in I Corinthians 14:1, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Some man may properly say, "I can't understand the Bible." But even if you are a poor lost sinner, you can understand enough of it to be saved.

Mark Twain once said, "Somebody says, 'I can't understand the Bible.' That isn't the part that troubles me. What troubles me is the part I *can* understand." You can understand enough to know you ought to quit your sins and turn to Jesus.

But lost men are spiritually blind. The truth is, no one is fit to teach or be any authority on the Bible and on spiritual things until he is born of God.

Oh, what a foolish idea that you can train a man to be a preacher who doesn't know redeeming grace, who has never been dipped in the fountain filled with blood, a man who has never had the miracle of the new birth. We ought never have a man teach in a Christian college, we ought never have a man teach the Bible or translate the Bible who hasn't been born again, for he is spiritually blind.

Well, some man, perhaps a wicked man, maybe scholarly but unconverted, may say, "I don't like that preaching." But you can't judge my preaching. Who are you, a poor, spiritually blind man, to try to talk in the realm of light which you know nothing about? Bartimaeus was blind. So lost sinners are spiritually blind.

### Bartimaeus Was a Poor Beggar

That isn't all: he was a beggar; a beggar because he couldn't earn his living, a beggar because he was dependent on the help of others. They would lead him out, show him where to sit, and he would cry out, "Can't you help a poor blind man?" and maybe rattle the pennies in his tin cup. He had to depend on what people gave him. He was a beggar. Isn't there anything he can do to earn his way? No, he is a poor, helpless beggar. That is the way a sinner is.

Listen, God doesn't want somebody to say, "Lord, I am valuable, I could do You lots of good." God doesn't want somebody to say, "All right, Lord, I will pay You for salvation." You can't pay God. You don't have anything that is any good in God's sight. Your righteousness is no better than filthy rags in God's sight, says the Scripture.

The Scripture says, "Can the leopard change his spots?" Then you can't change your black heart. There is no way you can earn the favor of God.

Some one says, "I will go through the rites of the church, I will be baptized and confirmed and will learn the catechism." There is not anything you can do, poor spiritual beggar, to earn the blessing of God. You are going to have to come as a beggar.

There are some people who think they, with swallow-tailed coats, a high hat, a black tie, a diamond on their finger, and a gold-headed cane, can rap on God's front door and say, "Well, Lord, I am glad to see You. You and I need each other. You do so and so for me, and I will do so much for You. We will be partners." No, you can't come to God that way. You have to come to God's back door and say, "I am a poor bum. I can't buy anything. Could you give a poor fellow some-

thing to eat, or could give me a dime for a cup of coffee?" When you come to God you have to come as a poor, helpless beggar who hasn't anything of value you can give to God to help earn forgiveness and salvation. Bartimaeus was a beggar.

### Like Lost Sinners, Bartimaeus Was Humanly Incurable

That isn't all; he was incurable, a blind man. Now if a man has a headache, he can get over it. If a man has indigestion, he can take some soda or a pill or drink some orange juice. A man has some things he can be cured of; but a man born blind, a man with his eyesight destroyed, cannot see. Only the miracle of God can make him so he can see.

That is the way with a lost sinner. Salvation is not a matter of learning a few little tricks of living this way and quitting this and that. You can't be a Christian because you quit drinking, though I think you ought to quit drinking. You can't be a Christian because you say prayers and go to church, though you ought to pray and attend church. You can't be a Christian by changing a certain pattern of life. You need a miracle of God to make a black heart white and to make you, who are a child of wrath, into a child of God.

I thank God I have seen the miracles of God these long years in great city-wide revival campaigns, with tens of thousands of souls. I have seen the drundard made sober, and the harlot made pure, the convict made into a good citizen, the infidel made into an humble believer. Thank God for the miracles of grace I have seen! And if you want to be saved, that is what you need. "It took a miracle," says Peterson, the sweet song writer, "when Jesus saved my soul." And if you are ever saved, you are going to have to say, "I am a beggar, Jesus. You will have to do for me what I can't do, what the church can't do." Dipping in water will not do it, and being confirmed or learning a catechism will not do it. What we need is a miracle of God. He was humanly beyond help. Jesus worked two miracles when He gave Bartimaeus new eyes and a new heart!

### There Were Hinderers and Helpers Here

Somebody said, "Jesus of Nazareth passeth by." And old Bartimaeus began to cry, "Jesus, thou son of David, have mercy on me!" Have mercy— isn't that a good plea? That is the way you need to come to God for mercy. You needn't try to bargain and buy God off; you can just say, "I am a poor helpless sinner who needs mercy."

Somebody else said, "Hold your peace, Bartimaeus! Can't you see Jesus is preaching to a big crowd? You must not interrupt Him. Hold your peace!" But he would not be quiet. "He cried the more a great deal."

Always some will say, "Don't do it now." Satan whispers in your ear and says, "You are all right; you are just as good as the church members." Or maybe he whispers, "You are too mean to be saved. You needn't come, you couldn't hold out." Or maybe someone else will say, "Yes, of course, it is all right to be a Christian but, don't do it now. Wait. Don't do it while you are excited. Think it over." I don't care who it is, it is of the Devil when anybody would keep you from calling on Jesus.

But there were helpers, too. One says, "Be of good cheer. Jesus wants you, He is calling for you. Come." And they got the poor blind man and brought him along to Jesus. I am glad of that.

It is a wonderful blessing that God allows us to help people to be saved. I am so glad my mother talked to me about the Lord. I am glad for the Sunday School teacher, when I was about seven, who told me and other members of that little Sunday School class, "I pray for you every day. I will never give you up until you are saved." Oh my, how it spoke to my heart! Then when the old preacher, A. B. Ingram, at the First Baptist Church in Gainesville, Texas, preached on the prodigal son, I learned how to come to Jesus. I say, somebody helped me and I am glad they

did. And somebody is trying to help you.

### Repentance, Done With the Old Life; Faith for the Change

Notice how this blind man came to Jesus. He cast away his garment, not all of his clothes, but that outer beggar's garment. He had on a distinctive garment that indicated he was a beggar. It said, "Here is a poor helpless fellow who needs your help. Won't you give him something?"

In the East it is said that beggars sometimes keep open, running sores to excite the pity of people. Well this beggar had on a garment that said, "I have a right to beg. I can't help myself and I am allowed to beg." But when he came to Jesus, he threw that aside. He said, "I am done with this business of being helpless and being a beggar. The Lord Jesus is going to give me my sight so I can see and work. I don't need to be a beggar anymore." So he threw away his beggar's garment.

Isn't that a good picture of repentance? O man ought to say, "I am tired of sin. I am sick and tired of this wicked way. I want God to clean me up. I am going with a new crowd because I have a new heart." So this man laid aside his beggar's garment and came.

That isn't all; Jesus said, "What wilt thou that I should do unto thee," Bartimaeus? He answered, "Lord, that I might receive my sight." We know that that was literal sight and he received his sight, but we know from what Jesus said in Luke 18, it was also spiritual sight. He got his sins forgiven, for Jesus said to him later, "Thy faith hath saved thee."

So this blind man came to Jesus. Didn't he believe Him? Oh yes! He said, "He is going to heal me. I know because He said He would. He said, 'Be of good cheer.' He is calling me and I will go and will lay aside my beggar's garment." So he came and Jesus took him. Isn't that good? He trusted the dear Lord Jesus to give him sight and forgiveness.

You can come today. I remind you that Jesus was passing by for the last time. This is the last chance poor Bartimaeus will ever have for Jesus to put His hands on his eyes, or to breathe upon him, or for Jesus to have pity and compassion and save his soul. As far as Jesus, humanly, in the flesh, coming that way, He would never come again. This week He would go to Jerusalem and be crucified.

### Jesus Was Passing By for the Last Time

So Bartimaeus called on Him the one chance he had. Oh, I am glad of that! A moment ago I figured it out: for every million people who hear me now, three hundred will die before next Sunday who will never hear me again. Oh, in Jesus' name, take your opportunity, your chance now. The Master has come and is calling you. He says, "Come," and you can come. The Lord Jesus is passing this way. I do not know how He has passed before. Perhaps you had a good mother praying for you. Or some godly preacher preached to you about sin and about the blood of Jesus as the only hope for the sinner.

I do not know who it is who begged you to listen in today to hear this humble man, this poor preacher and these sweet singers, but I know that Jesus is passing by and it may be for the last time. I don't know that you will ever hear the Gospel again, or maybe you will hear it, but your heart will be hardened in sin. Maybe you will grieve away the Holy Spirit so He won't speak to your heart again. But I know today Jesus is passing by.

Won't you trust Him today? Won't you say, "Jesus, forgive me, and save me, and give me my spiritual eyesight? Lord, work the miracle of the new birth and give me a new heart." Will you ask Jesus to forgive you and save you?

He will do it today, and I hope you will ask Him into your heart.

And won't you write to me today and say, "Brother Rice, I today asked Jesus to forgive me. I will let Jesus change my life and heart and make me a Christian." Will you trust Him? I hope you will.

Open your heart's door to Jesus,  
He's standing near,  
Waiting to hear  
Your heart's confession  
And He'll take possession,  
So open your heart's door  
And let Him come in.

Yes, let Him come in. The dear Lord Jesus is passing by. Isn't it wonderful that when He was going up to be crucified, His heart just sought out this poor beggar and saved him? Why, when Jesus a few days later hung on the cross, you remember He stopped dying long enough to forgive the poor dying thief. He wants to save you. Open your heart's door and let Him in.

### You Can Be Saved Right Now

You have read the sermon which was preached on Sunday, February 7, on the "Voice of Revival" broadcast, going all over America. Now I plead with you to turn to Jesus Christ now, this moment, and be saved.

The Scripture says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God loves you. Jesus died for you. The moment you depend on Him, rely upon Him to forgive your sins and change your heart, that moment you will receive everlasting life. That is the plain promise of God. Your sins are paid for by the terrible sufferings of Jesus on the cross and by His blood shed for you. Now for His sake, and by His atoning death, your pardon is purchased and you may have salvation free. You may have it now, this moment.

If you will turn to Christ, take Him as your own Saviour, I beg you, first say yes in your heart to God and have a definite once-for-all commitment to Christ, asking Him and depending upon Him to save your soul and change your heart and make you a Christian. Then sign the decision form below, copy it in a letter and mail it to me today!

Evangelist John R. Rice, Editor  
THE SWORD OF THE LORD  
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read your radio sermon on "Blind Bartimaeus." I, too, am a helpless sinner who cannot save myself. I need forgiveness and salvation. I believe that Jesus died for me and wants to save me as the Bible says. So now in my heart I turn from my sin and trust Jesus to forgive me and save me. This moment I depend upon Him and trust Him as my own personal Saviour. I will set out to live for Him today, depending on Him to help me, and I will claim Him openly as my Saviour.

Please write me a letter of counsel and encouragement, now that I am taking Christ as my own Saviour.

Signed \_\_\_\_\_

Address \_\_\_\_\_

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## Catholicism or Protestantism

(Continued from page 1)

ner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

"We who are Jews by nature, and not sinners of the Gentiles,

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

### What "Protestant" Means

With these words before us, I want to try to speak to you tonight on the subject, "Should Protestantism Be Liquidated?" That term *Protestantism* is often used in a very loose and careless way. It is perfectly true that in the beginning it bore not only a religious but also political significance. But we need to remember that in the times when the Protestant movement was first brought into being, church and state were very intimately connected in every European country, so that it was almost impossible to protest against anything of a religious character without, at the same time, making a protest concerning things political. Evangelical believers were first designated Protestants in the year 1529 after a formal protestation had been handed in at what was called the Diet of Spire, when a great company of ecclesiastics met together to consider the Lutheran movement and what their attitude should be toward it, and a number of the German princes and the representatives of fourteen cities entered a protest to the Diet when they refused to consider the liberty of any German principality to rid themselves completely of Romanism and endorse the new evangelical program if they so desired. The Diet of Spire held that the mass must be everywhere recognized and that no German principality should be permitted any other form of religious service than that of the Roman Catholic except the few which had already become what we today call Protestant. They themselves were simply called evangelicals. But after putting in this protest, the name Protestant was applied largely by the Roman Catholic adversaries to the evangelical group. Eventually, however, they took it over for themselves for they felt there was something in

the name which was worth preserving. They were protesting against certain great doctrinal principles and certain practices which they honestly believed to be contrary to the Word of God.

### Protestantism Arose Because People Longed to Have Assurance of Salvation

Protestants accept, and always have accepted, all the great fundamental doctrines of the Christian faith which were preserved in the Roman Church down through the centuries, as well as in the churches of the East. Protestants hold to the doctrine of the Trinity, to the incarnation of the Son of God, to the atonement of our Lord Jesus Christ, to His physical resurrection, to His ascension to God's right hand in Heaven, and to the fact that He is coming again as Judge of the quick and of the dead. In these doctrines Protestants and Catholics so-called are in unanimity. We who are called Protestants have nothing new to offer as to them. We maintain what the Church has maintained all down through the centuries. How, then, did the cleavage between the old church and the newer group come in? It was not the result, as some supposed, of the political upheavals in Europe, though these did come in connection with it; but it was the result of a widespread exercise among the common people of Germany, France, Switzerland, Holland, and the Scandinavian countries as to how a troubled conscience could find pardon and peace and become sure of personal salvation.

Now I am not saying anything unkind in regard to our Roman Catholic friends or their views when I remark that there is no certainty of eventual salvation for anybody in the Roman Catholic Church so long as he is in this life. For instance, when I was in Rome some time ago I found they were still celebrating masses for the repose of the soul of Pope Leo XIII. Now, Leo died a good many years ago. Many of us here who are middle-aged or older remember when he passed away. Nobody in the Church of Rome knows today whether Pope Leo XIII is in Heaven, in Hell, or in purgatory; but they hope that he has at least gotten as far as purgatory. Masses are still being offered in the thought of getting him out of purgatory and eventually getting him into Heaven. That is not a singular thing. Rome promises no assurance of salvation to anybody in this life.

In the little paper, *Our Sunday Visitor*, published by Bishop Noll, in the April 23 issue, 1939, are found these words:

"We do not know with certainty what the eternal destiny of any individual may be unless he is canonized by the church."

Of course, no individual is canonized by the Church until he has been dead at least one hundred years, so that what I said in the beginning is true. Rome gives no assurance of personal salvation to anybody while he is still in this life.

You can take the history of a good Catholic—and I have great respect for my Catholic friends, and I would not want to say one unkind thing about them, but they, of course, if they were speaking of my views, would feel free to point out what they thought was erroneous in them, and I feel free to do the same thing in regard to their views.

But you take a person born into a good Catholic family. As a child, he is baptized and his baptism is supposed to deliver from the defilement of inbred sin. Suppose the child dies suddenly after baptism. I ask, "Has that child gone to Heaven?" Nobody can tell me. Nobody knows for certain.

But if he grows up, he is instructed in the teachings of the Church and when he comes to the proper age and shows an understanding of the instruction received, he takes his first communion, and is confirmed into the membership of the Church. He comes home from the first communion happy to have had that wonderful privilege. But I say to the officiating priest or I say to the parents, "Are you absolutely certain now that this dear child is saved, saved for eternity?" The answer is, "No, nobody can be sure of that."

What then? Well, the child is now called upon to persevere in good works, to be sure to make a good confession whenever he is conscious of having sinned, to do the prescribed penance put upon him by the father confessor, to attend every church service he possibly can, and, above everything else, to be present at Easter time. And as he grows up from boyhood to young manhood and does all this, is he eventually certain of salvation? I have put the question definitely. I have often put it to Roman Catholic priests with whom I have been in conversation. I remember one answering me in the words of the Roman Catholic translation of the book of Ecclesiastes, "No man knoweth whether he is worthy of favor or hatred."

Well, suppose this person perseveres all through life. He is very faithful in walking according to the ordinances of the Church. He is very regular in attending the sacrifices of the mass, receives the communion as frequently as he possibly can. Is he then sure of salvation? No, he is still left in absolute uncertainty. Perhaps he enters into the marriage relation. Marriage is called a sacrament and is recognized as lasting as life itself, and this person observes the rules of the Church in everything in regard to marriage, and a father or a mother carries out to the end all that is required by church order and regulation. Again I put the question, "Is this person saved? Are you certain now that this person will spend eternity in Heaven?" The answer is, "No; no, nobody can be sure."

Finally, this one comes down to death and a kindly, well-meaning priest is sent for and he gives the last rites of the Church and perhaps lays a crucifix upon the breast of the departing one who breathes his last and goes out into eternity, and I turn to the officiating priest and say, "You are sure, aren't you, that this dear one has gone to Heaven?" The answer is "No one can tell, nobody knows. Very few people in the hour of death are good enough for Heaven. Many are too good for Hell but too bad for Heaven, and so there is a state called purgatory, in which they enter in order eventually to be cleansed, and friends are asked to pay for masses for their souls in order that they may pass from purgatory to Heaven."

I have before me a little paper. It is a parish paper from one of the churches of this city. I won't mention which one, but I notice a little item in it of striking importance. It says:

"You are often wondering to whom to make a gift, and what to give . . . But have you ever thought of sending a gift to the Poor Souls, to your friends and relatives still held captive in Purgatory? And yet, they are craving for something you can give to them: the soothing drops of Christ's precious Blood to extinguish the cleansing flames. This year, be resolved to include your beloved dead when you prepare your Thanksgiving and Christmas gifts. Have for them MEMBERSHIPS in the EUCHARISTIC WEEKS ASSOCIATION. There is no gambling, no insecurity, no loss in the investment we propose. The SHARES offered are drawn from the Eucharistic Treasury. Christ, the King, is the Banker; His Sacred Heart is inexhaustible, His generosity is infinite . . . The SHARES are the Poor Souls. Some of them are probably your

actual creditors. They can do nothing to redeem themselves. Unless you pay off their debts of sin to God, they may have to stay a long time in the fiery prison . . ."

Now, I did not write that. No Protestant critic of the Church of Rome wrote that. That is a statement in the parish paper, put out by a local priest, urging his friends, his members, his parishioners to do what they can, give of their money for masses in order, as he puts it in so many words, to redeem the Poor Souls in purgatory.

Well, after masses have been offered for years, I turn to the

officiating priest as he comes down from the altar, and I say, "Now, are these souls redeemed from purgatory? Are they in Heaven at last?" He says, "No one knows, no one can know." That was the best that the Church of the middle ages was able to give to anxious, troubled, conscientious, distressed men and women who were facing eternity. And they said, "We want assurance, we want to know for certain how a man may find peace with God; we want to know how one may be sure that his sins are forgiven, that he has life eternal, that he has been freed from guilt, and

(Continued on page 10)

## 36 Years too late!

"I wish I had had your book on *The Home* 36 years ago. It would have given me more light on raising children," said a lady in Pasadena.

"I am reading the book on *The Home*. I have learned a lot. It has been a blessing to me. How I wish I could have had it years ago. My life would have been different. I want to give it to others to read," wrote a lady from southern Illinois.

"We do thank God, first that Dr. Rice wrote such a helpful, understanding book. Second, that our pastor is interested enough in his young people to give them such helpful literature . . . shortly before their marriage. If we'd only had ours six years ago instead of now!" wrote a Pennsylvania man.

"I cannot tell you how devoutly I thank God for such a book, and now I wish I had had it earlier in life—and could have avoided some of the mistakes made in training my oldest boy particularly," declares a Michigan woman.

"Since receiving my Bible manual on *The Home* practically all the fellows in our barracks here have wanted to read it. . . . All who read even a part say it is very helpful. I am enclosing money for one copy of this great book. Personally, I think it can make all the difference in the world to young couple's happiness. There are many things explained scripturally that I was never taught at home and should know. . . . If only I'd had the opportunity to get that information into my head 5 years ago. I could have been spared a lot of heartache," wrote a soldier.

Each one of these letters has a familiar strain — "I WISH I HAD HAD THE BOOK SOONER!" What a tragedy for young people not to have the teaching they need on the vital matters of courtship, marriage, building a home, rearing a family, becoming a vital part of community and church life! Don't let your young people say, "I wish I'd known what the Bible says about that!" Don't fail your family when you can be a blessing to them! Don't go on, puzzled and perplexed, without scriptural guidance on the family problems which can become so serious!



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We know these things because of letters by the dozen which come, telling of the powerful influence of this book. One man who has always refused to go to church with his wife and never read anything but newspapers and farm magazines, picked up the book and started reading one Wednesday night while his wife was at prayer meeting. When she got home he told her, "I want to be a Christian! I was reading that book, and I decided that I ought to be a Christian right now!"

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# Catholicism or Protestantism

(Continued from page 9)

that he is certain of going to be with God in Heaven when death

takes him from this world."

It was the attempt to answer those questions from the Word of God that resulted in what has been called Protestantism. And there is as much need today as there was then for the testimony given in the sixteenth century in answer to those questions.

## Protestantism Insists That Each Individual Must Come to God Directly Through Faith in Christ, the One Mediator, Not Through Priests, Pope, Mary, or the Church

What were the great doctrines

that the Protestants affirmed and for which they have sought to stand throughout the centuries?

First of all, the soul's direct relation with Christ Himself. In other words, Luther, Calvin, Ecolampadius, all the great reformers, William Farel, and many others, some of whom laid down their very lives for the truth's sake, insisted on this, that the statement of Scripture as given in the First Epistle of Timothy, chapter 2, verses 5 and 6, be taken exactly as it stands, "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time."

How can anyone, in the face of a Scripture like that, anyone who professes to believe that this blessed Book is the Word of the living God, believe in Mary or the saints as mediators? And mark you, our Roman Catholic friends profess to believe, just as truly as we Protestants, that this Book is the Word of the living God. They insist on it. We honor them for it. We insist on it, too. But they tell us we can understand the Word only as we read it in the light of the teachings of the Church. But we turn to the Word and read this to them, "He that hath an ear, let him hear what the Spirit saith unto the churches." It does not say, "Let him hear what the church says to him," but "what the Spirit saith unto churches." God's Word is addressed to the churches of God, and the churches of God are responsible to hear what is written in this Book.

One of the first fundamental statements is that which I quoted, "There is one mediator [only one], one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all." And therefore we, as Protestants, insist that each individual soul is responsible to God and must deal directly with our blessed Lord Jesus Christ. We search our New Testament in vain to find any intervening priestly class coming in between believers and the blessed Son of God Himself. There is not a shred of evidence in the New Testament that there was ever such a person as an officiating priest in the Early Church. There is no such word used. There is no such individual mentioned. But, on the other hand, all believers are called priests and that by the blessed Apostle Peter himself. Catholics tell us that Peter was the first pope, and that the pope speaks *ex cathedra*, with absolute authority. And the Apostle Peter, addressing all believers, calls them "a holy priesthood" and also "a royal priesthood." But Peter does not know anything, Paul does not know anything, no other New Testament writer knows anything of an intermediary class coming in between people and God. Christ is the one mediator between God and man; not Christ's blessed mother, precious and wonderful as her life was. When our blessed Lord was here on earth, as He was on His way to the cross, an excited, emotional woman shouted out, "Blessed is the womb that bare thee, and the paps which thou hast sucked," that is, "Blessed be your mother," and Jesus said, "Rather, blessed are they that hear the word of God, and keep it." He would not have anybody glorifying His mother and turning away from Himself. He alone is the mediator between God and men. There is no other.

The last recorded mention that we have of the mother of our

Lord Jesus Christ is in the first chapter of the book of Acts, and there we read that the disciples were gathered together for prayer in an upper room in Jerusalem with Mary, the mother of Jesus, and with the women, the holy, godly women. Notice, they were not praying to Mary; they were praying with Mary. She knelt with them as on one common level, and together their prayers were going up to the Lord. That is the last mention of Mary, the mother of our Lord, in the Word of God. There is not another passage that refers to her in all the New Testament after that time. I know, of course, the application that is often made of that mystic women in the twelfth chapter of Revelation, the woman who has a crown of twelve stars upon her head, the moon under her feet, and clothed with the sun, but as you study that, it would take a strange imagination to make that refer to the blessed virgin Mary. It refers clearly to the people of Israel. It is God's marvelous picture of the nation of Israel, of whom as concerning the flesh Christ came, who is over all, God, blessed forever.

Shall we then, as Protestants, give up the great truth that we go to God directly through His Son? We cannot afford to do it. We dare not do it. We have found such joy, we have found such peace, we have found such blessed assurance in coming to Christ direct that we could not think of turning to any other, neither His mother nor saints nor a priesthood on earth. We will put no mediator between our souls and God save our blessed Lord Jesus Christ.

## Protestants Accept the Bible Alone as the Divine Revelation of God's Will; Not Church Traditions or Decrees of Church Councils or of Popes

As Protestants, we stand on the Bible. The Romanist says, "Well, the Bible can be understood only in the light of the teachings of the Church." But we maintain that God gave the Bible in order to instruct the Church. He gave it through holy, inspired men in order to show the church how to behave and to make clear to them what the truth of God really is. Letter after letter in this New Testament is addressed to one or another of the different churches. There is a letter to the church in Rome, two letters to the church in Corinth, a letter to the churches in Galatia, a letter to the church in Ephesus and so on. These messages to the churches contain the truth that we as

(Continued on page 11)

# Searching the Scriptures

Deuteronomy 33

Moses Blesses His People

Clues Across

- 1, 51 "----- thy days, so shall thy ----- be"
- 3 "Rejoice, Zebulun, in ----- going out"
- 5 "through this thing ye shall prolong your ----- in the land" Deut. 32
- 9 "the wringing of the ----- bringeth forth blood" Prov. 30
- 11 to work for wages, as used in Hag. 1:6
- 13 a chief ruler of David's (II Sam. 20:26)
- 15 "Moses ----- us a law"
- 16 "Let Reuben live, and ----- die"
- 17 initials of the following: son of Abraham by Hagar (Gen. 16:15) brother of Abraham (Gen. 11:27) son of Abraham by Sarah (Gen. 21:3) Abraham's name before God changed it (Gen. 17:5)
- 18 "yet peradventure for a good man some would even ----- to die" Rom. 5
- 20 "----- that my words were now written!" Job 19
- 21 a town near the well Beer-lahai-roi (Gen. 16:14)
- 22 "See now that I, even I, am he, and there is no god with -----" Deut. 32
- 23 "I have not seen him; ----- did he acknowledge his brethren"
- 28 a sinew
- 30 "let the blessing ----- upon the head of Joseph"
- 32 brother of Jacob (Gen. 25:26)
- 34 "Because with lies ye have made the heart of the righteous -----" Ezek. 13
- 35 "as thy days, ----- shall thy strength be"
- 37 "Israel then ----- dwell in safety alone"
- 38 "O people saved by the Lord, the shield of ----- help"
- 39 "and was not his enemy, neither sought his -----" Num. 35
- 41 "straightway ye shall find an ass -----" Matt. 21
- 44 number of people in the ark (I Pet. 3:20)
- 46 a son of Jether (I Chron. 7:38)
- 48 "I took the little book out of the angel's hand, and ----- it up" Rev. 10
- 49 "it shall come to pass, that before they call, I will -----" Isa. 65
- 51 see 1 across
- 52 "let his hands ----- sufficient for him"

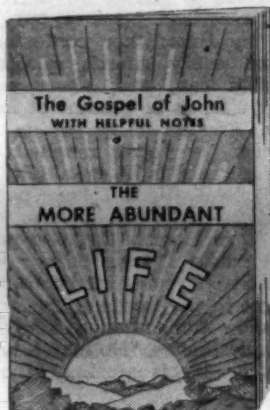
Clues Down

- 1 "for the chief things of the ----- mountains"
- 2 "they go astray as ----- as they be born, speaking lies" Ps. 58
- 3 a son of Ishmael (Gen. 25:15)
- 4 Japanese unit of money
- 5 melancholy; gloomy; doleful
- 6 disciple of Christ; brother of Peter (John 1:40)
- 7 "Keeping mercy for thousands, forgiving iniquity and transgression and -----" Exod. 34
- 8 "when the heads of the people and the tribes of Israel were ----- together"
- 10 "he spied an Egyptian ----- an Hebrew" Exod. 2
- 12 "Dan shall be a serpent by the way, an ----- in the path" Gen. 49
- 14 "laid him in a manger; because there was no ----- for them in the inn" Luke 2
- 19 name of an altar (Josh. 22:34)
- 21 "for the dew, and for the deep that coucheth -----"
- 24 initials of two prophets, one who succeeded the other (II Kings 2:14)
- 25 initials of the two names by which a woman disciple was called, raised from death by Peter (Acts 9:36)
- 26 "unto whom he said, ----- such a one turn aside!" Ruth 4
- 27 a son of Benjamin (Gen. 46:21)
- 29 "we spend our years as a ----- that is told" Ps. 90
- 31 "If I ----- but touch his garment, I shall be whole" Matt. 9
- 33 to cut lengthwise
- 35 "Thy ----- shall be iron and brass"
- 36 initials of two names of Christ, meaning the ending and the beginning (Rev. 1:8)
- 37 "----- through the loins of them that rise against him"
- 40 "thou shalt ----- up the tabernacle according to the fashion" Exod. 26
- 42 "----- is a lion's whelp"
- 43 "he provided the first ----- for himself"
- 45 first three letters of first book of Bible
- 46 "my heart standeth in ----- of thy word" Ps. 119
- 47 initials of the following: wife of Isaac (Gen. 24:67) firstborn of Isaac (Gen. 25:25)
- 49 "----- sinful nation, a people laden with iniquity" Isa. 1
- 50 initials of the following: son who succeeded David as king (I Kings 1:39) mother of son who succeeds David (I Kings 1:11)

Free!

for correct prompt answers to Puzzle Number 6

## The More Abundant LIFE



This eighty-page booklet contains the Gospel of John in the King James Version with footnotes throughout which should prove very helpful, especially to the unconverted and to young believers. The Gospel is divided into the following three main divisions: (1) Eternal Life offered to all through Christ, Chapters 1-12; (2) How to Live a Peaceful, Fruitful Christian Life, Chapters 13-17; (3) Atonement: Our Saviour's Substitutionary Death and Bodily Resurrection—the basis of all blessings and gifts to the Christian, Chapters 18-21. Special emphasis is given to the Deity of Jesus Christ. Every Christian will find blessing in this booklet. After you have read it, you will want to circulate it among your lost friends and loved ones.

## THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. Entries will not be returned.

3. In order for you to receive this week's prize, *The More Abundant Life*, your entry must be postmarked by midnight, February 15, 1960. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 6 will appear in the February 26 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year (1960) those who have 48 coupons will receive a copy of the popular book, *Home: Courtship, Marriage and Children*. Those who have only 40 coupons will receive a copy of the book, *The Soul-Winner's Fire*. Both of these books were written by Dr. John R. Rice. Remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies of the coupons and prizes, please return

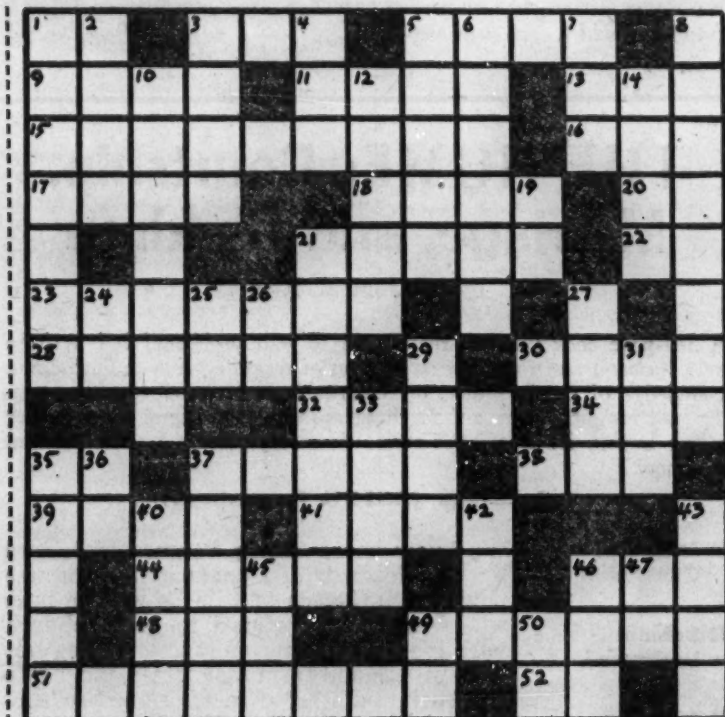
them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

## Answer to Puzzle No. 3

WHO IS ON THE  
I CANAAN O A  
LORDS SIDE ER  
TRADE K OTHER  
ANOTHER HELI  
L N DEKAR N  
D N JA ARM OG  
ELI OBEO O S  
LET HIM COME  
AARON ITHREAM  
Y ER IT A GRA  
EO E S ANNA D  
ORINK UNTO ME

Deadline: February 15, 1960

Puzzle No. 6



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois  
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  - "JESUS, THE VERY THOUGHT OF THEE" by a Frenchman
  - "THE LORD IS MY SHEPHERD" by a Jew
  - "SILENT NIGHT" by an Austrian
  - "GUIDE ME, O THOU GREAT JEHOVAH" by a Welshman
  - "A MIGHTY FORTRESS IS OUR GOD" by a German
  - "ALL CREATURES OF OUR GOD AND KING" (Kewick Doxology) by an Italian
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## Catholicism or Protestantism

(Continued from page 10)

Christians need to know, and we take our stand upon the statement of the Chillingworth of old in the seventeenth century who, when he was challenged as to the ground of authority as recognized by Protestants, said this, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." We dare to stand on that. And we are sure of this, that God's Word will never fail us, because it comes from Him who is immutable.

We are told in II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Observe the Word of God; the Scripture is profitable for four things: "for

doctrine"—for the unfolding of the divine truth; "for reproof"—to show where we are wrong; "for correction"—to show us how to get right; "for instruction in righteousness"—to show us how to keep right. And as we give heed to the holy Scripture, not to the teaching of some body of men, however sacred their office may seem to be; as we give heed to the holy Scripture we may "become perfect, thoroughly furnished unto all good works."

### Evangelicals Believe Christ Was Sacrificed Once for All, and Need Never Be Offered Again

Perhaps the greatest cleavage between the Roman Church and the evangelicals is that in connection with the sacrificial work of our Lord Jesus Christ. Both, as I have said, believe in His atoning work, both believe that He offered Himself on the cross for sinners, but the great difference between the two is this: the one believes that although He offered Himself there on the cross

for sinners, this is not enough to save souls, but there must be a continual unbloody sacrifice offered on Rome's altars day in and day out, year after year, for the sins of the living and of the dead, and that only as men avail themselves of this constant sacrificing of Christ in the mass can they have some hope of eventual salvation; hope, not assurance, because, as I have said, nothing is known of assurance there.

But now I turn to the Word of God, and what do I read? This is Hebrews 9:24-26:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

What does that tell us? It tells us this, that Christ's one offering on Calvary's cross is all-sufficient to settle the sin question, that nothing can ever be added to it, nothing can ever be taken from it. It is not necessary that He should offer Himself often.

I was having a friendly talk with a priest one day in Santa Barbara, California. He had come out of the monastery. Talking to him, I said:

"Do you officiate at the altar, at the sacrifices of the mass?"

"Yes."

"And you affirm that when you officiate you offer up Christ for the sins of the living and the dead. Is that true?"

"Yes."

"Our Bible says, 'Without shedding of blood there is no remission.' Do you believe that when you thus offer Him, it gives more efficacy to His blood?"

"Yes."

"But it means, then, that you yourself immolate Him, you kill Christ afresh."

"Oh, no," he said. "It isn't that exactly. Christ is both offerer and sacrifice, and in the person of the priest He offers Himself in the mass every time that sacrifice takes place."

"Well, then," I said, "explain this: 'Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others'" (Heb. 9:25).

He looked at me a moment and said, "Well, I don't think we had better discuss it," and he walked away.

There is God's own Word for it, that there is no other offering, no other sacrifice contemplated, no other atonement for sins possible. The one offering of the Lord Jesus has settled the sin question forever.

### Salvation by Faith—the Watchword of the Reformation

The great text of the Protestant Reformation was that which is found in the Old Testament, in the book of Habakkuk and three times in the New Testament as though to draw special attention to it; in the Epistle to the Romans, in the Epistle to the Galatians, and in the Epistle to the Hebrews—"The just shall live by faith." That text, I might say, was the mainspring of the Reformation, and it is the great truth that we are seeking to stress today, and we need to stress as long as there is a poor sinner seeking salvation. "The just shall live by faith." "By the deeds of the law there shall no flesh be justified in his sight," Paul said, speaking in the synagogue at Antioch of Pisidia, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39). Look at that. Through personal faith in the Lord Jesus one may be assured that his sins have all been forgiven and that he stands justified before God.

What is justification? It is the sentence of the judge in favor of the prisoner. And when man, a guilty sinner, comes before God and confesses his sin and puts his trust in the Lord Jesus Christ, God says this man is justified. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God" (Rom. 8:34). God will not hear one charge against the man who has put his trust in the Lord Jesus Christ.

These are the great outstanding truths for which thousands upon thousands of men and women and even little children actually laid down their lives; and these are the truths for which Bible Protestantism stands today.

Should Protestantism be liquidated? Liquidated? That would mean throwing overboard all these precious truths! It would mean ignoring the one Mediator, the Lord Jesus Christ, and turning to lesser mediators. It would mean refusing to believe that by one offering He has perfected forever

them that are sanctified, and instead seeking salvation through many offerings that can never put away sin. It would mean endeavoring to save ourselves by works of righteousness that we might do, by human merit, by deeds of kindness, by charity, by reformation of life, by prayers and supplications, by penances. And the Scripture declares that all these are but as dead works from which we have to turn in order that we may be saved by grace. Someone may say, "But don't you believe in charity, don't you believe in almsgiving, don't you believe in reformation of life, don't you believe in good works, in penitence for sin?" Yes, we believe in them all, but not as having anything to do with the salvation of our souls but rather the results, the effects of that salvation wrought in us by the Holy Ghost when we believe in the Lord Jesus Christ.

"I would not work my soul to save,

That work my Lord has done: But I would work like any slave

For love to God's dear son."

### The Joy of Resting on Christ's Finished Work

So I stand before you a confessed and a convinced Protestant, and yet with a heart, I trust, filled with love for all my brethren who do not see as I see. I have no unkind thought for my friends in the Roman Catholic group or any other great groups who do not see these things. From the depths of my heart I long that they may be brought into the same joy and the same assurance that I have myself; for here is the wonderful thing about it: when you rest in the Word of God, you have absolute confidence. I have stood sometimes at the brink of the grave, and I have watched many a Christian slip away into eternity, but I have never known one who did not bear witness that all was well. And as they bade good-bye to friends on earth, they had the assurance that they were going out to be forever with the Lord. John Wesley said when people were criticizing his followers, "Well, the wonderful thing about Methodists is that they die well." And that is a great testimony. When one has risked everything on the finished work of the Lord Jesus Christ, and then comes down to facing eternity, there is no fear, there is no dread, nothing but perfect rest and joy and assurance based upon the work of Christ.

As a dear man was dying he looked up and somebody said, "Well, is it all right with you?" He said, "Yes, it is finished. Upon that I can hang my whole eternity." What did he mean? Christ on the cross finished the work that saves, and he could risk his all on that, and he knew that all would be well forevermore.

"Upon a life I did not live,  
Upon a death I did not die:  
Another's life, another's death,  
I hang my whole eternity."

If Christ fails me, then everything is lost. But if Jesus Christ abides, if He is the same yesterday, today, and forever, then everything is well for eternity, for God in grace links up with Him all who put their trust in Him. I would not want to be without Him. I would not turn from Him to any church or any sacramental observances, to any ritualistic services, to any efforts of my own. I would not turn from Christ to trust in anything that might be presented, for I find absolute satisfaction in Him. He has met every need of my soul and He has settled the sin question to the divine satisfaction. No, we will not attempt to liquidate Protestantism. We will go on preaching, in love and in the power of the Holy Ghost, as the Lord enables us, the blessed realities that were recovered for us at the glorious Reformation through which all the centuries since millions of people have found the full assurance of faith and trusted Christ alone and would not rest on church or sacraments for salvation. We stand today for these same precious things, and by the grace of God we will proclaim them as long as He gives life and strength.

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Henry Ward Beecher once said, "Forgiveness ought to be like a canceled note—torn in two, and burned up, so that it never can be shown against one."

That is right, of course. But the practice of this principle is not always easy. If fresh difficulties arise in a situation where reconciliation has taken place, the temptation to dig up the previous problem once more is almost irresistible to anyone except those who are living very close to God and filled with His Spirit.

Forgive and then forget. That's the good word. "Father, forgive . . ." Those were the words that came down from the fevered lips of the Man on the cross. He was simply practicing what He had preached to His followers.

What man is there who has not needed again and again the forgiving grace of our Lord Jesus Christ as well as the forgiveness of his fellow men? In some instances the offense may have been unintentional, but the wound was real, and reconciliation was needed.

Hard as it seems at times, we must learn to forgive and to forget. The only other alternative is to treasure up an inner cesspool of spite, hates, prejudices, and resentments accumulated out of the inevitable misunderstandings, differences of opinion and clashes of will which come to all in the business of living. In that way lie torment, spiritual death, hell on earth.

Jesus made the spiritual principle involved here absolutely plain: "If ye forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14). And then He turned the same idea the other way around and stated the principle thus: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (vs. 15).

There it is in black and white, in language too simple to be misunderstood. Forgive, if you expect to be forgiven. And forget, if you mean for your forgiveness to be real and not just polite hypocrisy. —Harold L. Phillips, in *Gospel Trumpet*.

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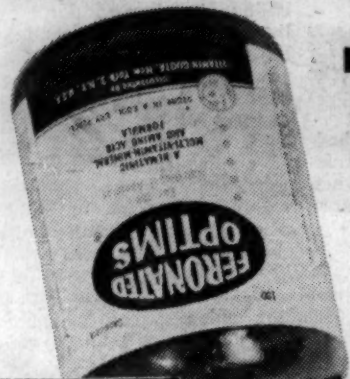
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